AN EXPOSITION OF THE IVDICIALL LAWES OF MOSES,

Plainely discovering divers of their ancient Rites and Customes.

As in their Governours, Government, Synedrion, Punishments, Civill Accompts, Contracts, Marriages, Warres, and Burials.

Also their Oeconomicks, (*Vizt.*) their dwellings, Feasting, Clothing, and Husbandrie.

Together with two Treatises, the one shewing the different estate of the godly and wicked in this life, and in the life to come.

The other, declaring how the wicked may bee inlightned by the Preaching of the Gospell, and yet become worse after they be illuminated.

All which are cleered out of the Originall Languages and doe serve as a speciall helpe for the true understanding of divers difficult Texts of Scriptures.

Συγγνώμη δὲ πρώτοπείρῳ.
Venia danda primum aliquid experienti.

By IOHN WEEMES, of *Lathocker* in *Scotland*, Preacher of Gods Word.

LONDON,
Printed by *M. Dawson* for *Iohn Bellamie*, and are to be sold at his Shop at the signe of the three golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1636.

596,08

TO

THE RIGHT HONORABLE COLENE, EARLE OF *SEAFORT*,

Lord *Mackenzee* and *Kintaill*,
one of his MAIESTIES moſt
Honorable Privie Councell in the
Kingdome of *Scotland*.

Honorable and my very good Lord,

GOD who is the GOD of order and not of confuſion, from whom all good things deſcend, hath placed here below ſundry ſorts of people; the *Ants* are a people not ſtrong, yet they prepare their meat in the Sum- Pro. 30. 25, 26, 27, 28.

mer; the *Conies* are but a feeble folke, yet make they their houſes in the Rocks; the *Locuſts* haue no King, yet goe they forth all of them by bands; the *Spider* taketh hold with her hands, and is in Kings palaces; this ſort of people differ very much, for ſome of them are ἡμεροβίοι, which provide onely for the preſent day, but lay up nothing againſt the morrow; the *Graſhopper* provideth not againſt the winter as the *Ant* doth; there are others of them who liue by rapine, as the *Caterpillers* who devour all and then flie away; and *Nahum* compareth the Merchants of *Nimive* to thoſe that carry all the wealth away with them; and there are ſome of thoſe people which are inſatiable, as the *Horſleach*, that hath two daughters who cry continually, *Giue, giue*; This ſort of people are governed by inſtinct onely; the *Locuſts* haue no King, yet they goe out in bands; the *Ant* hath no guide, overſeer, or ruler, yet *ſhee prouideth her meat in the Summer, and gathereth her foode in the harveſt*, although they haue no King or ruler to command them, and overſee them, neither a guide to direct them, yet they are ruled by inſtinct.

Nahum 3.16.

Prov.30.15.

Prov.6.7.

There are a ſecond ſort of people that God hath placed here below, and they are men; and there is a greater difference amongſt this people,

people, than amongſt the former, for looke upon ſome of them, and yee ſhall hardly diſcerne whether they be men or not, and as the *Philoſophers* ſay, there are ſome ſorts of creatures that we cannot tell whether they live the ſenſitive or the vegetative life onely, there is ſo little life in them, as in the Shel-fiſh; ſo it is hard to diſcerne whether thoſe live the reaſonable life, or the brutiſh onely, they have no lawes, they lodge in the caves of the earth, goe naked, eate raw fleſh, and although they have the ſhape of men, yet they have but the heart of beaſts in them, as *Nebuchadnezzar* had. There are other men who are ruled by reaſon, and politicke government, for their God hath taught them, hee may be called *their God* in this reſpect, as the Prophet *Eſay* calleth him the *husband mans God*, becauſe he teacheth him how to manure the ground, and ſo God commeth neerer to them; they are a people here, but yet they are not Gods people, and it is better to bee a dorekeeper in the houſe of God, than in higheſt advancement amongſt ſuch.

Eſay 28. 26.

Pſal. 84. 10.

There is a third ſort who live in his Church, and this is the higheſt ſocietie in this life, and here we ſhall ſee policie, juſtice, frugalitie, and all vertues, becauſe Gods worſhip is here, and as the inferiour faculties of the ſoule are

eminenter by way of excellencie contained in the ſuperior, ſo are all thoſe comprehended in Religion; and as the ſhadow followeth the bodie, ſo doth policie and order follow Religion; if a man would learne frugalitie, let him looke to *Ioſeph*, who taught the Senatours of *Egypt*; if he would learne policie, let him looke to the government of *Salomons* Court and his houſe; if he would learne to bee a good warriour, let him ſee what order the Lord hath placed in the Campe of the *Iewes*; and if hee would learne juſtice, hee ſhall ſee it exactly deſcribed in the Law of God.

Pſal. 104. 22.

1 King. 4.

Numb. 10. 10.

My Honourable Lord, I have made choice of your Lp: to recommend this Treatiſe to your Patrocinie, becauſe yee know what it is to bee amongſt Gods people; many great men if they get their portion in this life amongſt the people of this world, they care not to bee Deniſons in the ſocietie of Gods people, and they content themſelves with the portion of this world, and ſay, *Bonum eſt hic eſſe*; but this is a freedome which is bought at a higher rate, it coſt the chiefe Captaine a great ſumme of money to be made a free-man in *Rome*; but to bee made a free-man in the Church of GOD, it coſt the price of Chriſts bloud. Great men deſire to bee out of this firſt ſocietie, they de-

Pſal. 15.

Act. 22. 28.

ſire

ſire not to live like beaſts; but if they come to the ſecond ſocietie, to live like civill men, that doth content them; they give GOD thankes (perhaps) for this, that they are men and not beaſts, and that they have beene bred civilly, but few give God thankes for this, that they live under the Goſpell, where they may learne Chriſt, *Not many Noble are called.* 1 Cor. 2.
Sometimes they may tremble and feare, as *Felix* did, and put off their converſion to another time, and ſome of them are like *Agrippa*, who almoſt are perſwaded to bee Chriſtians; but few like *Sergius Paulus*, who was converted at *Pauls* preaching. Act. 24. 25. Act 26. 28. Act. 13. 7.

My Lord, you have had ſtill the practiſe of Religion in your houſe, and one of the beſt helpes to further you, your worthy and religious Lady, whoſe name ſmelleth now like the wine of *Lebanon*, when ſhee is gone, and now ſhee enjoyeth the fruit of that, when neither her Nobilitie, birth, or worldly honour profited nothing; and this I write unto your LP: beſeeching you to goe on in that Chriſtian courſe, that both by your place and example, you may draw others unto the truth. The Lord promiſed that hee would give the *uttermoſt parts of the earth for a poſſeſſion to his Sonne*; this is the Motto of this Iland, and the farther Hoſea 14. 7. Pſal. 2. 8.

North, it is the neerer to the ends of the earth, ſtudie therefore my good Lord, that Ieſus Chriſt may have his poſſeſſion enlarged in the North, and this ſhall bee your crowne in the latter day, when all your poſſeſſions ſhall faile you.

Your Honours in all dutifull ſubmiſſion,

IOHN WEEMES.

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AN

EXPOSITION OF THE IVDICIALL LAWES OF *MOSES*;

As they are annexed to the Morall and Ceremoniall Lawes.

Of the Iudiciall Lawes in generall.

SALOMON the Preacher, *Eccles.*4.12. saith, that *a threefold Cord is not quickly broken.* The LORD gave his people three sorts of Lawes, as three Cords to binde them, and to keepe them in obedience. The first was his morall Law, which was properly called *his Law*, *Deut.*6.1. Secondly, hee gave them his Ceremoniall Lawes, which are called *his Statutes and Decrees*, *Exod.* 12.24. And thirdly, *his Iudgements*, which were the Iudiciall Lawes, *Mal.*4.4. *Deut.*24.17.

God gave the Morall, Iudiciall, and Ceremoniall Law to his people as a threefold Cord.

The Iudiciall Law what.

These Iudiciall Lawes were Determinations of the Morall Law.

A Determination is either *Iuris divini* or *Humani*;

Determinatio { Iuris divini. / Iuris humani

theſe Determinations in *Moſes* judiciall Lawes are *divini juris*; therefore they had greater force to binde the *Iewes*, than any municipall Law hath to bind the Subjects now, in reſpect they were given by God himſelfe, and theſe Lawes of men which draw neereſt to them in equitie, are moſt perfect; although particularly they cannot be fitted to every Nation; no more than a ſhooe of one meaſure can ſerve for every foot.

The ſecond ſort of Determination is *Iuris humani*, when men determinate, where there is no expreſſe commandement of God, as concerning circumſtances, time, places, perſons, and ſuch. God commandeth in his law, that they ſhould pay of their firſt fruits, but he determineth not how much they ſhould pay of their firſt fruits; then the Prieſts come in with their humane determination, that the moſt ſhall give no more than one of fiftie, and the leaſt ſhall give no leſſe than one of ſixtie. When the *Iſraelites* were travelling in the Wilderneſſe, they had the Cloud to direct them by day, and the pillar of fire to direct them by night; yet they deſired *Iethro* to be eyes to them, *Num.* 10.31. What need had they of *Iethro* to be eyes to them, ſeeing they had the Cloud by day, and the pillar of fire by night? *Iethro* was a guide to them, to ſhew them the particular places and wayes in the Wilderneſſe, as the Cloud and the pillar were their guide to direct them to *Canaan*. So humane Determinations and Lawes, are but guides in particular circumſtances.

Simile.

A comparison betwixt Humane Lawes and *Moſes* Iudiciall Laws.

Humane Lawes they command, they forbid, & ſometimes they permit, and laſtly they puniſh: ſo ye ſhall ſee all thoſe foure in *Moſes* Iudiciall Law. Firſt, his Iudiciall Lawes doe command, but they command the outward man onely, and here *Moſes* ſpeaketh to them but as a Iudge, and they differ from that fierie Law, the morall Law, that ſearcheth and pierceth into the heart, *Deut.* 33.2. Secondly,

אש דת *Ignea lex.*

Secondly, Humane Lawes doe prohibite and forbid; ſo doe theſe Iudiciall Lawes and there are moe of them which are Negatiues than Affirmatives, to ſhew us the perverſe nature of man.

Why *Moſes* Iudiciall Lawes permit many things.

Thirdly, Humane Lawes giue way and permit ſomething for the eſchewing of greater evill; ſo doth *Moſes* Iudiciall Law, *Levit.* 27. 10. When a man offered a Beaſt vnto the Lord which he had vowed, he might not change a good for a bad, or a bad for a good; this was commanded onely for eſchewing of greater evill; for if it had beene lawfull to change once, a good in place of a bad one, then they would haue come quickly to this, to haue changed a bad for a good: So this Law permitted divorcement for the hardneſſe of the peoples hearts, and for the eſchewing of greater inconvenience leaſt hard-hearted men ſhould haue killed their wiues.

The puniſhments of the Iudiciall Law alterable.

Fourthly, the puniſhments inflicted by humane lawes are alterable: ſo were the puniſhments in *Moſes* Iudiciall Law; therefore the *Iewes* ſay of them *aſcendunt & deſcendunt*, that they aſcend and deſcend, which they vnderſtand, not of the greateſt and higheſt tranſgreſſions, but of the middle ſort of tranſgreſſions, which *præcepta media*, their middle Precepts did forbid. Example *Ex.* 22. If a man kept a puſhing Oxe, knowing that he were wont to puſh, if he kill a man, then the Law ordaineth that the man ſhall die, or elſe to redeeme himſelfe with a ſumme of money; here the Law aſcended or deſcended: but if a man had wilfully killed a man that was *præceptum grave*, the puniſhment neither aſcended nor deſcended, but he was to die the death.

The Scripture compareth the morall Law to a priſon, *Gal.* 3. 22. the Ceremoniall Law to a ſecond Ward, and theſe Iudiciall Lawes to a Iailor to keepe the tranſgreſſors in cloſe priſon that none of them breake out.

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CHAPTER I.

That Kingly Government is the best Government.

IVDG. 17. 6. *In those dayes there was no King in Israel, but every man did that which was good in his owne eyes.*

IN government there are five things to bee considered; first, *potestas*; secondly, *ordo*; thirdly, *modus*; fourthly, *titulus*; and fiftly, *usus*.

Five things in Government.

First, there must be a power to exercise government; secondly, order, that some command and some obey, some to be superiors and some to be inferiors; thirdly, the manner, whether the government be Monarchicall by one, or Aristocraticall by moe; fourthly, the title whether it be by succession or Election; and last the use, how they exercise this Authoritie.

What things essentiall and what accidentall in Government.

That there should be a power and order in Government, these two are essentiall in all Governments, no Government can stand without these two; but the manner, whether it be by one or by moe; and the title, whether it be by Succession or Election; and the use, whether they governe well or not; these three are but accidentall in Government.

Monarchicall the best Government.

Of these two sorts of Government Monarchicall is the best.

Their reasons who hold Aristocraticall Government to be the best.

Levi ben Gerson upon the 1 *Sam.* 8. holdeth that Aristocraticall Government is best, and to be preferred to Kingly Government; learne, saith hee, what hath befallen us under the hand of Kings; *David* caused the plague

plague to come upon the people, 2 *Sam.*24.15. *Ahab* reſtrained the raine for three yeares, 1 *King.*17.and *Zedekiah* cauſed the Sanctuary to be burnt, 2 *Chro.*36.14. and the *Iewes* apply that ſaying of *Hoſea*, *I gaue them a King in mine anger, and tooke him away in my wrath*, *Hoſ.* 13 11. That is, I gaue them their firſt King *Saul* in mine anger, and I tooke away their laſt King *Zedekiah* in my indignation. But the *Iewes* diſtinguiſh not well here betwixt the faults of a Kings perſon, & the calling it ſelfe; good Kings did many excellent things amongſt them; for *David* a man according to Gods owne heart, *fought the battels of the Lord*, 1 *Sam.*25. 28. appointed the order of the Prieſts, and Levites, and Singers, 1 *Chron.*24. and 25. He made many Pſalmes to the prayſe of God. And *Salomon* who ſucceeded him, built the Temple, wrote many excellent Proverbs and Parables, 1 *King.* 4.32. And kept peace in *Iſrael*, that every man might *dwell ſafely under his owne Vine-tree, and under his Fig-tree*, 1 *King.*4.25.

Wee muſt diſtinguiſh betwixt the parts of a Kings perſon, and the faults of the Office.

Kings have beene the Inſtruments of much good.

Now that Monarchicall Government is the beſt government, it is proved thus;

Reaſons proving Monarchicall government to be the beſt. *Reaſ.* 1.

Kingly or Monarchicall Government reſembleth Gods government moſt, which is Monarchicall; ſo it reſembleth Chriſts government moſt in the Church.

Reaſ. 2.

Kingly government is the fitteſt government to repreſſe ſinne; for when there was no King in *Iſrael*, every man did that which he pleaſed; *Micah* ſet up an Idoll. *Iudg.*18. and they defiled the Levites Concubine, becauſe there was no King in *Iſrael*. By *King*, here is not meant any other ſort of government, but Kingly government, as is evident, *Iudg.*18.7. There was no Magiſtrate then, but in the originall it is, *there was no heire of reſtraint then to put them to ſhame*, [*Ioreſh gnetzer*] which may be interpreted either *hæres interdicti*, or *poſſidens regnum*, there was none to poſſeſſe the Kingdome, or

Kingly government fitteſt to repreſſe ſin.

יורש עצר *hæres interdicti a* ירש *hereditare, vel poſſidens regnum,* ירש *poſſidere* עצר *regnum.*

there was not an heire of restraint. Here two things are to be obserued; first, that that is the best governement which restaineth sinne most; secondly, that that government which is by an heire of restraint, is fittest to represse sinne; but the government Monarchicall is such, and not Aristocraticall, for it commeth not *per hæredem*, but onely by Election. Obserue what GOD himselfe sayth to his people, *Deut.* 17.20 *that hee may prolong his dayes in his Kingdome, he and his children in the midst of Israel.* Here the Kingdome goeth by succession and not by election; here was an heire of restraint to represse sinne.

Obiect. It is objected, if Government be hereditary, then wicked *Cambyses* will succeed to good *Cyrus*.

Answ. So in Kingly government, good *Hezekiah* succeeded to Idolatrous *Ahaz*, and if we *receiue good at the hands of God, why should we not receiue euill also*, Iob. 2.10;

Obiect. Thirdly, they alledge *Iosephus* testimony, of the *Iewes*, dealing with *Pompey* to change their Government, and that they would be no longer under Kings: and so they bring *Lactantius* citing *Seneca*, speaking of the Common wealth of *Rome*, *Pueritiam sub cæteris regibus egisse ait, à quibus auctam & disciplinis plurimis institutis q; formatam; at verò Tarquinio regnante; cum jam quasi adulta esse cæpisset, servitium non tulisse; & superbo jugo dominationis rejecto, maluisse legibus obtemperare quam regibus.*

Lib. 4. Antiq. 5.

Lactantius lib. 17. 15.

Answ. When the *Iewes* wished that *Pompey* might change the government, they wished onely, that they might bee more gently vsed; they blamed the persons, and not the government simply: and so the *Romanes* were weary of *Tarquinius* government, but they were not weary of Kingly government, as long as their Kings ruled them well.

The *Romanes* find fault with the person of their King, and not with his Office.

Their Deduction then seemeth not to haue a good ground, who simply doe preferre Aristocracie to Monarchie;

narchie; first, they say *Moses* was extraordinarily called, and *Ioshua* succeeded him; and after that, the government of the *Synedrion* or *Seventie* was setled amongst them, whose government was Aristocraticall, *Numb.*11. The Iudges were set up but for a time over them, and they were raysed up extraordinarily; and then the government was still the Lords, as wee see in the example of *Gideon*, *Iudg.*8. and of *Iephthe*, *Iudg.*9. And after, that the Iudges had ruled & governed them, then came *Saul*, whose government arose from the discontentment of the people, but they say it continued in the house of *David* especially, because he was a type of Christ; but simply they say, that God liked Aristocracie best.

But seeing the Lord was minded to give the people of the *Iewes* a King, and telleth them what King he would choose, *Deut.*17. How liked he Aristocracie best? and he liketh that government here, *Iudg.*18.27. which is by *the heire of restraint* or *the heire of the Kingdome*.

God was minded to give the *Iewes* a King.

The Conclusion of this is, let us be thankfull to God for our gracious Kings Government, and that there is now an heire of restraint, to put wicked men to shame, and to curbe the sonnes of *Belial*,

Conclusion.

CHAPTER II.

An Explication of *Iothams* Apologue.

IVDG.9.8. *The trees went out on a time to anoint a King over them, &c.*

THe Holy Ghost teacheth us in the Scriptures by Similitudes, Parables, and Apologues; and as a cunning Painter, the more vive that his Colours are drawn

God teaches us by Similitudes, Parables and Apologues.

Simile.

in the purtraiture to expreſſe the image, wee commend him the more; but when wee ſee an Image made by ſome *Archimedes*, that αὐτοκινητόν, to moove it ſelfe, nod with the head, and roll the eyes, we commend that much more; So all the compariſons and ſimilitudes in the Scripture, are laid out as it were in vive Colours to us. But there are two Apologues brought in in the Scriptures, this of the trees, *Iudg.9.* and that 2 *King.14.9.* how the Thiſtle of *Lebanon* propounded marriage to the Cedar in *Lebanon*, where the trees are brought in walking and ſpeaking, which affect the mind more than plaine Similitudes; and in theſe we muſt not ſo much looke to the Letter, as to that which they call ἐπιμύθιον, or the thing ſignified by the Apologue.

Two Apologues onely found in the Scriptures.

Iotham bringeth in here the trees anointing a King, and they make choice of three moſt excellent trees; the Olive, the Figge, and the Vine-tree, and they all refuſed, and then they make choice of the Bramble. The three excellent trees which refuſe the government, the Olive, the Figge, and the Vine-tree, are deſcribed by three properties; the Olive for his fatneſſe, the Figge-tree for its ſweetneſſe, and the Vine-tree becauſe it cheared God and man: The Olive, *Iudg.9.9.* ſaith, *ſhould I leave my fatneſſe, wherwith by me they honour God and man*; in the Hebrew it is *Hehhadalti*, as if it ſhould ſay, will ye perſwade me with your faire words to leave my fatneſſe, that I ſhould be altogether deprived of it, ſo that I have nothing left in me worthy of commendation.

All the trees refuſe the Government.

The trees deſcribed by their properties.

And if we will compare theſe three trees together, we muſt conſider them firſt as they ſerve for naturall uſes; ſecondly, as they ſerve for civill uſes; and thirdly, for religious uſes; and then we ſhall ſee the excellency of theſe trees.

The trees ſerve for a naturall, civill, and religious uſe.

First, in their naturall uſe; conſider the wood of the Olive

הרחלתי ex hiphil & hophal compoſitum, ſenſus eſt, veſtriſne verbis perſuaſa tta miſſam facere pinguedinem meam. juxta hiphil, & ea ipſa quoq; priver et deficiar juxta hophal, nihilq; amplius habeam in me commendabile.

Olive how farre it excelleth the wood of the Fig-tree, or the Vine-tree; The Cherubims were made of the Olive tree, 1 *King.* 6. 23. which was a wood both of indurance fit to be carved or cut better than the Algum or Almug trees which *Hiram* sent to *Salomon*, 1 *King.* 10. 11. and it was better then the Cedar of *Lebanon*, the wood of the Fig-tree was but a base sort of wood, but the Vine-tree is the baseſt of all, *Ezek.* 15. 2. 3. *will a man take a pinne of it to hinge any vessell*, it serveth for no vse if it be not fruitfull; it is like the salt, *if it loose the savour, it is good for nothing*, *Mat.* 5. 13.

The wood of the Olive tree excelleth the rest.

Secondly, consider the fruit of these trees; the Vine is *uvifera*, the Olive is *baccifera*, and the Figge-tree is *pomifera*, and they serue for most excellent uses in nature, the Wine serveth to cheare the heart of men, *Psal.* 104. 15. and *Pro.* 31. 19. *giue wine to him that is of a sadheart.* so *the Oyle maketh the face to shine*, *Psal.* 104. 15. and it is good for the annointing of the body. A *Romane* being asked how it came to passe that he lived so long; he said *intus melle & foris oleo*: it is fit for the anointing of the body: therefore those who wrestled of old were called *Alipta*.

Their use in naturall things.

ἀλειπτὴς *qui ungebat*, ἀλειφόμενος *qui unctus fuit*, *ab* ἀλείφω *ungo*.

Secondly, they haue good use in curing of wounds the *Samaritane* powred Wine and Oyle in the mans wounds *Luk.* 10. 34. and the Figge is good to mature a boyle; the Lord commanded to lay a lump of Figges to *Hezekias* boyle, *Esay.* 36.

For civill uses, the Oyle excelleth the Wine and the Figge, *for by me they honour man*, Iudg. 9. 9. There is *Vnguentum militare*, wherewith their Kings were anointed to goe out as their Captaines before them to the Battell; so *David* was anointed amongst the midst of his brethren to be their Captaine and King 1 *Sam.* 16. 13. Secondly there was *Vnguentum convivale*, Oyle which they used at their banquets, Eccles. 9. 8. *Let not*

unguentum { *militare* / *convivale* / *funebre*

Oyle

Oyle be wanting to thy head, and let thy clothes be white. And thirdly, was *Vnguentum funebre,* as that box of Oyntment which was poured upon Chriſts head, *Math.*26:12.

The ſpirituall uſe of theſe trees.

Now let us conſider them in their ſpirituall uſes, as they ſerved for the worſhip of God; under the old Teſtament the Wine and the Oyle were uſed in their Sacrifices, the Oyle in their Meat-offering and the Wine in their Drinke-offering; ſo in anoynting their High Prieſts; but the Figge had no uſe in their Ceremoniall worſhip; but in his worſhip under the Goſpell the Wine goeth before the Figge or the Olive, for it is the ſigne of our Lords bloud in the Sacrament.

Theſe trees fitly repreſent a good King.

The Olive, the Vine, and the Figge-tree, fitly repreſent a good King; the Olive for his fatneſſe to cure and heale their wounds, *Eſa.*3.7. *Nonero Hhobhes, I will not be a healer.* The *Seventie* tranſlate it, *non ſum ligator vulnerum*; it is the part of a good Prince to poure Oyle in the wounds of his wounded Subjects. Secondly, the Figge tree for his ſweetneſſe repreſenteth a good King. 1 *King.*12.7. *If thou wilt be a ſervant unto this people, and ſerve them this day, then they will ſerve thee for ever:* So *David* ſpake mildly and ſweetly to the people, 1 *Chron.* 28.2. *Heare me my brethren and my people.* Thirdly, the Vine-tree repreſenteth a good King; the Wine gladdeth the heart, ſo *the light of the Kings countenance is life, and his favour is a cloud of the latter raine,* Prov.16.15.

חבש *Ligator vulnerũ.*

Three refuſed the Government, *Debora, Gideon,* and *Iephthe.*

The many evils which the Bramble brought with it.

When theſe trees which were excellent for their fruit had refuſed the Government, then they made choiſe of the Bramble for their King; the Bramble repreſented a bad King. Firſt, the Bramble bringeth forth no fruit; Secondly, the Bramble hath no ſhadow to ſhadow the reſt; thirdly, *Rhamnus* the Bramble is full of prickles, whatſoever it toucheth it holdeth faſt, and it maketh bloud to follow; it was with this ſort of thorne where-

with

with Christ was crowned; the *Italians* call it *Spina sancta*: Fourthly, the fire came from the Bramble and did not only burne the shrubs of the field, but also the Cedars which were tall, which might have seemed to be exempted from this tyrannie.

The *Persians* said of *Cyrus* their King, that he was their Father, and *Darius* their King was κάπηλος, a Vintner who sold them, but *Cambyses* their King was δεσπότης their Lord who hardly ruled over them.

πατήρ.
κάπηλος.
δεσπότης.

The conclusion of this is, a good King is much to be honoured for the great good he doth to his Subjects: First, he is the head of the people, and as all the members of the body will hazard themselves for the safetie of the head, so should the subjects for the safetie of their Prince. Secondly, he is the Shepheard, and the Subjects are his flocke, but *who feedeth a flocke and eateth not of the milke*, 1 *Cor.* 9.7. Thirdly, he is the husband and his Subjects are his wife, and therefore she is called a widow when she wanteth her King, *Lament.* 1.1. What great lamentation doth a widow make when she wants her loving husband *Iosias*, then *she poured her liver out upon the ground, her eyes fayled with teares, & her bowels were troubled*, *Lament.* 2.11. Last, the Prince is the soule and the Subjects are the body, and the body should doe all things for the good of the soule; *he is the breath of our nostrils*, *Lament.* 4.12. We see how many obligations the Subjects owe to their King.

Conclusion.

CHAP.

CHAPTER III.

Why was God angry with them for chooſing of a King.

1 SAM. 8.7. *And the Lord ſaid unto* Samuel *hearken unto the voyce of the people in all that they ſay unto thee, for they have not reiected thee, but they have reiected me that I ſhould not reigne over them.*

God was not angry ſimply with the *Iewes* for chooſing of a King, but becauſe they prevented the time.

KIngly Government being the beſt Government, why was the LORD then angry with the *Iewes* for chooſing of a King?

He was not angry with them ſimply for deſiring and chooſing a King, but for the manner of their choice; for God was minded to have given them a King, but they would not ſtay the Lords leaſure, but anticipated the time; therefore the *Iewes* ſay of them, *comederunt immaturam uvam*, the grape was not ripe enough as yet; wee may ſee that God was minded to have given them a King, *Deut.* 17. becauſe he telleth them what ſort of King they ſhould chooſe, and what hee ſhould doe; and they ſay, that he gave them three things in commandement when they entered into *Canaan*; firſt, to chooſe a King; ſecondly, to roote out the *Canaanites*, and thirdly, to build a Temple for his worſhip: God was angry with them that they ſought a King ſo long as good *Samuel* ruled over them; he was angry with them becauſe they would have a King to reigne over them after the manner of the Nations, *Deut.* 17.14. *I will ſet a King over me like all the Nations round about me, but thou ſhalt ſet them over thee whom the Lord thy God will chooſe:* If they had ſaid to *Samuel*, give one to reigne o-

Three things given in commandement to the *Iewes* when they entered into *Canaan*.

ver

ver us after thy death, because thy children are corrupt, 1 *Sam.* 8. 3. or give us one who may governe us in equitie; this had beene no offence to God: but simply to desire a King like the Kings of the Nations, this was their sinne, and herein they rejected not *Samuel*, but God himselfe, 1 *Sam.* 8. 7.

Quest. How was God rejected when they chose a King, seeing Kings reigne by him, *Prov.* 8. and the Kings throne is Gods throne, 1 *Chro.* 29. 23. & 1 *King.* 2. 15.

Answ. The Lord did reigne over them in both these sorts of Government, but when the Iudges commanded and ruled them, they had not such an absolute Government as when the Kings reigned over them; the Iudges might make no Lawes, nor take tribute of the people as the Kings might doe; therefore the Lords immediate Government did more appeare when the Iudges ruled them, *Iudg.* 8. 23. *I will not rule over you, neither shall my son rule over you, the Lord shall rule over you.* And when they rejected *Samuel* here they said in effect, as the *Iewes* said when they disclaimed Christ, *We will have no King to reigne over us but Cæsar, Ioh.* 19. 15. When the Iudges ruled over them then Gods power did more appeare helping them by weake meanes; but when the Kings reigned over them, then Gods wisedome and his goodnesse did more appeare in setling a government amongst them, and making their Kings types of Christ. And as in Gods miracles his power did more appeare, but in his ordinary course working by nature his wisedome and goodnesse appeared more; so in these two formes of Government, his power did appeare more when the Iudges ruled over them; but in setling the Kingly government amongst them, his goodnesse and his wisedome did more appeare.

The Iudges had not such absolute government over the people as the Kings had.

Gods power did more appeare when the Iudges ruled, but his goodnesse and mercie appeared more when the Kings ruled.

Conclusion. The conclusion of this is, happy is that Kingdome when the King reigneth *ame, per me, & propter me* from me,

me, by me, and for me: *a me* when he is ſent by the Lord; *per me*, when he is ſuſtained and upholden by the Lord; and *propter me*, when he ſerves to glorifie God in his Kingdome.

משפט המלך

משפט מלך
Lex Regis.

CHAPTER IIII.

What *Samuel* meaneth by *Miſhpat Hammelech.*

1 SAM. 8.11. *And he ſaid this will be the manner of the King that ſhall raigne over you, &c.*

KIMCHI ſaith whatſoever is ſet downe in this Text, it is lawfull for the King to doe it, and therefore he interpreteth *Miſhpat Melech*, 1 *Sam.* 8.8. *This ſhall be the Law of the King*, or *this is the thing which the King may doe by the Law*; the Chaldie Paraphraſt paraphraſeth it *Nimuſa*, a Law.

נימוסא *Lex, chaldaicè.*

Maymone expounded the words in this wiſe, he ſhall take your Beaſts at the Kings price, and your Olives and your Vines for to maintaine his ſervants in the Warres; and he ſaith, *in neceſsitate omnia pertinent ad jus regis, ſed extra neceſsitatem non pertinent*, in neceſſity all things pertaine by right to the King, but if there be no neceſſity they doe not pertaine to him: But this is not the meaning of the place.

Ramban filius Maymone.

Samuel deſcribeth a tyrant, and not what a King may lawfully doe.

The Lord is deſcribing here to them, that King which he is to give to them in his wrath, and not what a lawfull King may doe; and *Miſhpat* here ſignifieth not a Law, but the manner and cuſtome of him who ſhould do ſuch things, as 1 *Sam.* 2.13. *And the Prieſts* [Miſhpat] *cuſtome was with the people to take the fleſh of the ſacrifice that did not belong to him.* Here it cannot be tranſlated, it was *the Prieſts Law*, for it had been ſacrilegious theft in the Prieſt to have taken any part of the ſacrifice, but that which was due to him. So this ſhould bee the

[*Miſhpat*]

[*Mishpat*] *or custome of this King* whom God sent in his wrath, that he should take any thing which he pleased from them, although it had not beene for necessary uses; but 1 *Sam.* 10.25. the word *Mishpat* is taken in another sense, then *Samuel told the people* [*Mishpat Hammelocha*] *the law of the Kingdome, and laid it up before the Arke.* Here *Mishpat* is taken in another sense, how the King should rule the Countrey, and this Booke *Samuel* laid up before the Arke; but this *Mishpat* was not laid vp before the Arke, but was set downe as a punishment for that people.

משפט המלכה
Lex Regni.

Now that this King which *Samuel* describeth unto them (whom God sent in his wrath) might not doe these things to his Subjects by lawfull authoritie, the reasons are these;

Reasons proving that he was not a lawfull King, who is described here.

First, God gave them this *King in his anger, and tooke him away in his wrath, Hos.* 13.11. Which cannot be said of any King in whom there is but the least sparkle of goodnesse. *Reas.* 1.

Secondly, He will take your [*Cerem*] not onely your Vines, but also your Vineyards, as *Ahab* tooke *Naboths* Vineyard; whereas *David* bought from *Arauna* the Iebusite the ground to build the Temple on. *Reas.* 2.

כרם

Thirdly, He will take their tithes; either he will take these tithes from thr Priests, and that had beene sacriledge; or else he will tithe the people over againe, and that had beene too hard a burden for them. *Reas.* 3.

Fourthly, He will make your young men slaves, and your young women drudges; but the good Kings of *Israel* never did so, they set not the *Israelites* to any servile worke, 2 *Chron.* 2.17. And *Salomon set the Israelites to be overseers ever the worke of the Temple, but he set Strangers to doe the servile workes.* *Reas.* 4

The Kings of *Israel* made no free men slaves.

When the Holy Ghost describeth a good King, hee calleth him *Nadibh*: and εὐεργέτης in the New Testament, *Bountifull Lord, Luk.* 22. In

εὐεργέτης.

Queſt.
Anſw.

In what Kings were theſe puniſhments accompliſhed;
The *Iewes* hold that they were not all accompliſhed in one King, ſome of them were accompliſhed in *Rehoboham*, 1 King. 12. 16. ſome of them in *Ahab*, 1 King. 21. and ſome in *Omri*, Micah 6. 16.

Concluſion.

The Concluſion of this is, a good King ſeeketh not theirs but them, therefore good ſubjects ſhould anſwer as an Echo, *We and ours are thine*, and the good King or *Nadibb* will anſwere *I and mine ſhall be ever for you my people*. When the Maſter ſendeth his ſervant away with his reward, and the ſervant doth his dutie faithfully, then it is called *συμφωνία*, *Mat.* 20. 2.

נדיב Princeps, à munificentia et liberalitate ſic dictus.

CHAPTER V.

A Difference betwixt the Election of *Saul*, and the Election of *David*.

1 SAM. 13. 14. *The Lord hath ſought him a man after his own heart.*

FIrſt *Saul* was choſen but out of the tribe of *Benjamin*, but *David* out of the tribe of *Iuda*; and the Kingdome was intailed to him and his poſteritie, but not to the poſteritie of *Saul*. In Chriſts genealogie none is called a King but *David* onely.

Saul was choſen by lot *David* immediately.

Secondly, *Saul* was choſen by lot, but *David* more immediately by God; and even as *Matthias* when he was choſen by lot, his calling was not ſo ſolemne as *Pauls* was: ſo neither was the calling of *Saul* ſo ſolemne as was the calling of *David*, *Non tam miſit Deus Saulum quàm permiſit populo*, God did not ſo much ſend *Saul* to the people, as he permitted him to goe to them.

Thirdly, when he ſpeaketh of *David*, he ſaith 1 *Sam.*

13.14. *Quæsivi*, [*Bikkesh*] *est diligenter inquirere*, to inquire diligently, *Cant.3. Exod.4.19.2 Sam.22.33.* And he was as glad in finding of him, as the Widow was when she found her groat, who called in her neighbours to rejoyce with her when she had found it, *Luk.16.9.*

בקש *diligenter inquirere.*

Fourthly, *Quæsivi mihi, est dativus Commodi. Zach.9.9. Behold thy King commeth unto thee*; that is, for thy profit and benefit. So *David* was the King that would serve for the Lords glory.

Mihi est dativus commodi, id est, in commodum meum.

Fiftly, he chose *David* according to his owne heart, this was *verbum amoris*; and there was great similitude betwixt *Davids* heart, and Gods owne heart. The *Iewes* observe concerning *David*, that when he had sinned in numbring of the people, God said to the Prophet, *Goe tell David, 2 Sam.24.12. 1 Chron.21.10.* Giving him no other title but *David*; as *Kimchi* marketh upon that place; but when he had a purpose to build a house for the Lord, then he said, *Go tell my servant David, 2 Sam.7.5. 1 Chron.17.4.* Shewing what account he maketh of such, and how acceptable men are to him, when they seeke his glory, and the good of his Church. So when the people had committed Idolatry, the Lord calleth them *Moses* people, *Goe get thee downe, for thy people which thou broughtest out of Ægypt, have corrupted themselves, Exod.32.7.* He calleth them not my people, because they were blotted with such a blot as was not to be found in his children, *Deut.32.5.* Now because *David* was a King fit for Gods worship, see how friendly he speakes of him, *I have sought to me a man*; that is, an excellent man.

How the Lord calleth *David* his servant.

Why God calleth the Israelites *Moses* people.

Sixtly, *according to my heart*; I made not choice of him for his comely stature, as the people made choice of *Saul*, but I chose him because he was a man according to mine owne heart.

God chose not *David* for his stature.

The Conclusion of this is, *1 Sam.16.7. a man judgeth*

Conclusion.

Carneos habere oculos quid.

according to his eyes, but the Lord looketh to the heart; the Lord hath no eyes of flesh, Iob 10.4. That is, he looketh not to outward qualities as men do, but his eyes pierce into the heart; and he made choice of *David*, because he saw his heart was upright. The heart of the Prince is the object of the eye of God.

CHAPTER VI.

Of the anoynting of their Kings, and whether the Kings and Priests were anoynted with the same Oyle or not.

PSAL. 89. 20. *I have found* David *my servant, with my holy Oyle have I anointed him.*

How the anointing of the Kings and Priests pertaineth to the Iudiciall Law.

ALthough the anointing of the Kings and Priests was a thing ceremoniall under the Law, yet thus farre it falleth under the Iudiciall Law: first, what Kings and their sonnes succeeding them were anointed; secondly, whether the Priests and the Kings were anointed with the same Oyle or not.

There were three sorts of persons anointed under the Law, Kings, Priests, and Prophets.

All the Priests at the first were anointed.

All the Priests were anointed at the first, both the high Priests and the inferior Priests, *Levit.* 8. but afterwards onely the high Priest was anointed and his sonnes after him, *Levit.* 6. 11. & 21. 10. & 16. 32. therefore he was called the anointed of the Lord.

How the Priest was anointed.

The Priest when he was anointed, first, he was anointed with Oyle, secondly, sprinkled with bloud, and thirdly, with bloud and oyle, *Levit.* 8. The first was upon his head, the second upon the flesh, and the third upon his garments.

So

So the King was anointed, but the Kings sonne was not anointed, if his father was anointed before him; one anointing served for both, because the Kingdome is the Kings inheritance for ever, *Deut.* 17.20. But if there had beene a sedition, they did anoint him, to pacifie the people, and settle the sedition, and to make known who was the right King; as *Salomon* was anointed, because of the sedition of *Adonijah*, 1 *King.* 1. and *Ioash* because of *Athalia*, 2 *King.* 11. and *Ioahaz* because of his brother *Iehoiakim*, 2 *King.* 30. 30.

What Kings were anointed.

Whether were the Kings and Priests anointed with the same Oyle or not?

Maymone in his Treatise of the Implements of the Sanctuary, *cap.* 1 *sect.* 4.

Quest.

Answ.

There were foure Kings anointed at the first with common Oyle, called the Oyle of *Balsom*; but not with holy Oyle. First, *Saul* was anointed with this common Oyle when *Samuel* first anointed him, this was done in *Rama*, where neither the Sanctuary nor holy oyle were; secondly, he who was anointed with this common oyle was *David* by *Samuel* at *Bethlehem*; thirdly, *Hasael* and *Iehu* by one of the children of the Prophets, 2 *King.* 9. 1. And the *Iewes* say, that those who were anointed by the Prophets, were anointed with common Oyle, but those who were anointed by the high Priest were anointed with holy Oyle.

Foure Kings anointed both with common oyle, and with the holy oyle.

But *Saul* when he was made King over *Israel* at *Mizpeh*, was anointed with the holy oyle by the high Priest, and *David* was anointed with the holy Oyle at *Hebron* and at *Ierusalem*; when they were anointed before by the Prophets, it was but a preparation to this holy Oyle.

The Church of *Rome* holdeth that the King and the Priest were not anointed with the same Oyle, that they may advance the Pope above Princes: their reason is this;

Becanus de jure regio.

None that had the holy Oyle upon his head might

Object.

lament for the dead, *Levit.*21.10. But the King might lament for the dead; therefore he was not anointed with the ſame Oyle wherewith the high Prieſt was anointed: they prove that the King might lament for the dead, as *David* did for *Abſalon*, 2 *Sam.*18.33 ſo for *Abner*, 2 *Sam.*3.31.

Anſw. Although the King and the Prieſt were both anointed with the ſame oyle, yet the Prieſt is forbidden eſpecially to lament for the dead, becauſe he was a more vive type of Chriſt than the King was; and concerning *Davids* mourning after the Beere; *R. Iudah* anſwereth, that *David* did this to purge himſelfe, that he was not guiltie of the bloud of *Abner*: and the Text ſaith, *that the people and all Iſrael underſtood that day, that it was not of the King to ſlay Abner the ſonne of Ner*, 2 *Sam.*3.27. The ceremony gave place here to the neceſſitie, hee mourned that he might take the ſuſpition out of the hearts of the people, and for his mourning for *Abſolon*, his paſſion miſcarried him.

Why the high Prieſt might not mourn for the dead.

Why *David* mourned for *Abſolon* and *Abner*.

Now the reaſons proving that they were both anointed with the ſame ſort of Oyle are theſe.

Reaſ. 1. First, the Oyle wherewith the Kings were anointed, is called the holy Oyle: *with mine holy Oyle have I anointed him*, *Pſal.*89.20.

Reaſ. 2. Secondly, theſe are the two *Olive branches that ſtood before the Lord*, *Zach.*4.11. The Chaldie Paraphraſt paraphraſeth it thus; thoſe are *Zerubbabel* and *Ioſhua*, the Prince of the people, and the high Prieſt; becauſe they were both anointed with the ſame ſort of Oyle.

Obiect. But there was none of this ſort of Oyle in the ſecond Temple, therefore the high Prieſt in the ſecond Temple was not called *Vnctus Iehova* the anointed of the Lord, but *vir multarum veſtium* the man with the many clothes; he was diſtinguiſhed then from the reſt of the Prieſts by the ſeverall Ornaments which he wore, but not by his anointing. Al-

Although there was no materiall oyle in the second Temple, wherewith they anointed the King and Priest, yet the spirituall anointing was figured here, by the comparison taken from the annointing in the Temple. So *Nehem.*7.65. there was neither *Vrim* nor *Thummim* in the second Temple, yet by the forme in the first Temple he expresseth what Priests shall bee in the second Temple. *Answ.*

Thirdly, the King was in dignitie above the high Priest, but onely when the Priest asked counsell at the Lord for him, the high Priest stood when the King sate in the house of the Lord, 2 *Sam.*7.18. Is it probable then that he was anointed with an inferiour sort of oyle to that wherewith the Priest was anointed? *Reas.*3.

A comparison betwixt *Davids* anointing and Christ, *David* was thrice anointed; first, in *Bethlehem* secretly by *Samuel*; secondly, at *Hebron*; and thirdly, at *Ierusalem*: so Iesus Christ was anointed in the wombe of the Virgin; secondly, this anointing manifested it selfe more when hee taught at *Nazareth*, *Luk.*4.13.14. see *Act.*7.37,38. And this anointing was fully manifested in his resurrection, *Psal.*45. *David* thrice anointed, so was Christ.

David was anointed a King, but he was not an anointed Prophet to attend upon that calling onely, as *Esay* and *Ieremiah*; but Christ was anointed both King and Prophet: *Melchizedeck* was a King and a Priest, but he was not a King, Priest, and a Prophet, as Christ was. *Samuel* was a Priest and a Prophet; but he was not a King, Priest, and Prophet, as Christ was. There was never any anointed King, Priest, & Prophet, but Christ onely, and we are made in him *regale sacerdotium*, 1 *Pet.* 1.9. *a royall Priesthood.* None anointed King, Priest, and Prophet, but Iesus Christ.

It may be asked seeing all the children of God are called *Meschim*, or Christs, whether is this Christs proper name, or is it an appellative name: *Quest.*

Anſw.

It is but his appellatiue name, and Ieſus is his proper name, but yet by way of excellencie, it is appropriate to Chriſt, all Chriſtians are *Meſichim*, but Chriſt is *Hameſhiah*, that annointed of the Lord, *Luk.* 2. 26. He is not ſo much called the annointed *in concreto*, as the oyle *in abſtracto*, *Eſay* 10. 27. *I will take away the yoke for the Oyles ſake*, that is, for the annointeds ſake Ieſus Chriſt.

Chriſt called the oyle.

Concluſion.

The Pope claimeth to be aboue Kings in his annointing, in ſtate, and worldly dignitie; therfore this ſheweth him to be that man of ſin, who *exalteth himſelfe aboue all that are called gods*, 2 *Theſſ.* 2. 4. that is, aboue all Princes and Kings.

CHAPTER. VII.

How the Kings of *Iudah* and *Iſrael*, brake this Commandement in multyplying riches.

DEVT. 17. 17. *Neither ſhall hee greatly multiply to himſelfe ſilver and gold, &c.*

How the Kings of *Iudah* and *Iſrael* might multiplie riches.

IT is lawfull for Kings to multiplie riches by lawfull meanes; firſt, of their owne proper inheritance, 1 *Chro.* 29. 3. this the Hebrewes call *Segulla*, *I haue of my owne proper good.* Secondly, the King may multiply his riches by husbandry, as *Vzzia* did, 2 *Chron.* 26 10. So by tributes and gifts given unto him by other Nations, 2 *Chron.* 17. 5. in token of their homage and ſubjection. So with things purchaſed by lawfull warre from captiues, 2 *Sam.* 8. 10. & 1 *Chro.* 18. 22. 2 *Chro.* 15. 7. So for the ſafetie of his Country, and for the good of his Subjects, he may require tributes and taxations from the people, and more than ordinary Subſidies, which

which all turnes to their good: for as the vapours which are drawne up to the Clouds, are not reserved there, but are sent downe to the earth againe to water it, and to make it fruitfull; so the Subsidies which the King exacteth from the people this wayes, come backe againe to their use, to keepe and to defend them.

How *David* came by his riches.

David had great riches, and hee got his riches three wayes: first by his tributes; secondly, by the spoyle of his enemies; for he fought twenty battels, and got all the spoyle from the enemies; and thirdly, he had *argentum capitationis*, the pole-money of all the people; and all this he laid up for the building of the Temple of the Lord; therefore he saith, 1 *Chro.* 22. 14. *Now behold* [*Begnaneij*] *in my povertie or afflictiõ, I have prepared for the house of the Lord an hundred thousand talents of gold, &c.* Why calleth he it, his povertie? becauſe he had nothing but that which he had from the Lord, 1 *Chron.* 29. 16. And therefore he would returne it backe againe for the building of a house to him: here *David* multiplied silver, but not contrary to the law. So *Salomon* exceeded all the Princes of the earth in riches, his Dominion was from the river of *Egypt* to *Euphrates*; and from *Libanus* Northward, to the Mediterran Sea, all those were tributaries to him; the Queene of *Sheba* brought out of *Arabia Felix* much spices to him, 1 *King.* 10. And he had three Navies that came home every third yeare with gold and pretious stones; and the whole twelve tribes payed tribute to him: hee did not here contrary to the law, that the King should not multiply riches but that blessing was then fulfilled in him which was made to *Abraham*, and his seed should possesse, from the river of *Egypt* to *Euphrates*.

בעניי *in afflictione mea*

Salomon how he came by his riches.

The Law saith, *Deut.* 17. 17. *Non multiplicabit sibi valde* [*lo jarbe lo meod*,] in 2 *Chron.* 32. 27. it is said of *Hezekias* that he had *exceeding much riches*: [*Harbe meod*,]

לא ירבה לו

the very ſame words which are in the interdiction, did *Hezekias* gather his riches contrary to the law here? Not; the meaning of the law then is this, that a King ſhould not multiplie gold and ſilver, to put his confidence in them, or for unneceſſary uſes; and it ſeemeth that *Salomon* brake not this law untill the Temple was built, the City enlarged, and the warres ended; then for him in his old age to lay ſuch heavie tributes and taxations upon the people, was to multiply riches unto a wrong end: when *Salomon* gave gold and ſilver at *Ieruſalem* as plenteous as ſtones, 2 *Chro.* 1.15. This was lawfull to give to his Subjects, but *Eccleſ.* 2.8. hee ſayes, *I gathered me alſo ſilver and gold*, when he gathered it onely to ſatisfie his covetous deſire, and not for neceſſary uſes, that was the tranſgreſſion of the Law.

The next part of the interdiction was this, that hee ſhould not multiply horſes to himſelfe.

The end of this interdiction was firſt, to take away all commerce & dealing with the *Egyptians*, for having commerce with the *Egyptians*, & bringing horſes from thence, they were in danger to bee infected with idolatry. Secondly, he forbad them to multiply horſes, leaſt they ſhould truſt in them *Pſal.* 20.7. *Some truſt in Chariots, and ſome in Horſes, but we will remember the name of the Lord our God.* He forbad to multiply horſes to truſt in them, therefore the Lord commandeth *Ioſhua* 11.6. *Thou ſhalt hough their horſes,* [*Tegnakker Suſehen*] *ſubnervabis equos*, thou ſhalt not kill them, but cut the maſter-ſinew, and make them unfit for any ſervice and warre hereafter, that they might doe no ſervice againſt the people of God afterwards: they might take Camels and Aſſes in the Battell, *Numb.* 31.11. and ſuch beaſts as were not fit for the warres, and if at any time they reſerved any of the Horſes, it was but a ſmall number: ſo we ſee 2 *Sam.* 8.4. that *David* of a thouſand Chariots

Why God forbad them to multiply.

תעקר סוסיו *ſubnervabis equos.*

Ioſhua why commanded to hough the horſes.

ots and seaven hundred horsemen which he tooke in the warres, *reserved onely horses for an hundred Chariots* but he houghed all the rest of the Chariot horses hee left them so, that they might serue for other uses, but not for the warres, and he reserved here but the tenth part of them; *Salomon* at the first was commended for the multitude of his horses, because he kept them for the defence of the Countrey; but the Law forbiddeth to keepe them for unnecessary uses, for ostentation, or for trusting in them, and so *Salomon* fell afterwards to multiplie horses and gold exceedingly, but not for necessary uses: and see how *Esay* is a Commentary to this law, *cap.* 2. 7. 8. and sheweth us the end of this enterdiction, when he saith, *the land is full of silver and gold, neither is ther any end of their treasures; their land is also full of their horses, neither is there any end of their Chariots; their land is also full of Idols.* Here we see why the Lord forbiddeth them to multiply horses, because these drew them to make a league with Idolaters, and made them worship Idols.

When horses & silver may be multiplied.

Multiplying of horses and gold, draw them to Idolatrie.

Thirdly, the King is forbidden to multiplie Wiues, *Pro.* 31. 3. *Giue not thy strength to women, nor thy wayes to that which destroyeth Kings*: the Heathen Kings gaue themselues much to haue many wiues: *Assheuerus* commanded, that through all his Provinces which were an hundreth twentie and seaven, that the most beautifull Virgins should be brought to him, *Esth.* 2. 3. And *Darius* had as many wiues as there are dayes in the yeere; but *Salomon* exceeded them all in the number of his wiues.

The heathens multiply Wiues.

Iustini. lib. 11.

The number of *Salomons* Wiues and Concubines are reckoned diversly, 1 *Kin.* 11. 3. it is said that he *had seven hundred wiues Princesses, & three hundred concubines* but *Cant.* 6. 8. there *are sixtie Queenes and eightie Concubines, and virgines without number*, where he alludeth to

The reconciliation of these two places 1 *King.* 11. 3. and *Cant.* 6. 8. concerning *Salomons* Wiues.

to the number of *Salomons* wives: *Genebrard* goeth about to reconcile the places this wayes, that *Salomon* at the first had but sixtie Queenes, and eightie Concubines; but afterward their number came to seven hundred wives, and three hundred Concubines; but this reconciliation cannot stand; for then it should follow that *Salomon* wrote the *Canticles* before hee repented; but the true reconciliation is this, although he had seven hundred Queenes, yet he had sixtie of them who were most in favour with him, and honoured by the people, and these are set downe, *Cant. 6. 8.* and they were brought forth that day that *Salomon* married *Pharaohs* daughter, and when *they saw her, they praised her beautie and dignitie*, and they said; *who is shee that looketh out at the windows as the morning*; the whole number of his Wives and Concubines seemeth to have beene a thousand, *Eccles. 7. 28. Of men I have found one of a thousand, but I have not found a woman amongst these thousands.*

Sixtie Queenes which were in favour with him.

This Law that the King should not multiply wives, the *Iewes* restrained it to eighteene wives; they say that *David* the King had sixteene wives, *2 Sam. 15. 16. the King left ten women which were Concubines to keepe the house*, these Concubines were his wives, and besides it is said, *1 Chro. 3. 6.* that he had six wives moe, in all hee had sixteene. So *Rehoboam* had eighteene wives, *2 Chro. 11. 21.* And they adde farther, that *David* had six wives before *Nathan* came to him, *2 Sam. 3. 13.* then the Lord said unto him, *2 Sam. 12. 8 if that had beene too little for thee, I would have ouermore given thee such & such things*; the word is twice repeated here [*Cahenna ve cahenna*] *quot illa quot illa*, twelve moe make in all these eighteene wives which *David* might have had; and the *Targum* paraphraseth that place, *Deut. 17. 17. Ne multiplicet uxores ultra octodecem, ne depravent cor ejus*, he shall not multiply Wives above eighteene lest they corrupt his

The *Iewes* restraint of multiplying wives.

his heart; and *Salomon Iarchi* upon *Deut.* 17. he shall not multiply wives above eighteene, because we find that *David* the King had but eighteene wives. Yee see upon what a sandie ground they build this: they say that *David* and *Rehoboam* brake not this commandement, because they contained themselves within the number of eighteene; but *Salomon* who exceeded the number, hee brake the commandement.

To multiply wives was altogether against the law; for *they two shall be one flesh*, bindeth him as well that sitteth upon the throne, as him that draweth the water and heweth the wood: but this to multiply horses and gold, is but *secundùm quid* against the Law; that is, it is not simply forbidden, but onely for unnecessary uses, and to put their trust in them; but to enable them for the defence of their Countrey, and benefit of the Estate; that is not forbidden.

Multiplying of wives was against the Law.

Multiplying of horses not altogether against the Law.

CHAPTER VIII.

A comparison betwixt *Salomons* Kingdome and Christs.

PSAL 89. 36 *His throne shall bee established as the Moone, and shall endure as the Sunne before me.*

DAVID prayed for his sonne *Salomon*, that the *Lord would give his Iudgements to the King*, and hee compareth his Kingdome to the Moone; for as the Moone borroweth her light from the Sunne, so he beggeth of the Lord, that he would give light to his sonne *Salomon* to direct him: and as Astrologians observe, that when the Moone is joyned with a bad Planet,

Salomons Kingdome compared to the Moone. *Simile.*

Planet, then her influence is bad; but when she is joyned with a good Planet, then her influence is good; so *Salomon* in his Government when he was joyned to Idolatry, and strange women, then there was a bad influence upon his Government; but when he tooke the direction from the Lord, then the Kingdome flourished. There is a stone in *Arabia* called *Selenites*, which groweth with the Moone, and decreaseth with it; when the Moone is in the wane, yee cannot see the stone in the perfect colour; but when the Moone is at the full, then the stone groweth againe to the full: so *Salomons* Kingdome, as long as he got light from the Lord it waxed; but when he turned once from the Lord, it decayed daily. Last, it was like the Moone, the Moone in twentie eight dayes finisheth her course, fourteene dayes to the full, and fourteene to the wane; so from *Abraham* to *Salomon* fourteene generations, then the Moone was at the full; then from the end of *Salomons* dayes untill *Zedekiah* were fourteene generations; and then his Kingdome decayed and waned.

Plinnius de Gemmis. Simile.

Salomons kingdome like the Moone in waxing and waning.

Salomon the King when hee judged *Israel* he sat in a throne, 1 *King*. 10. 18. *and the King made a great throne of Ivorie, and overlaid it with the best gold*; the throne had six steps, and the top of the throne was round behinde, and it stood in the porch of Iudgement where he judged the people, 1 *King*. 7. 7. and there were stayes in each side in the place of the seat, and two Lyons stood behind the stayes, and twelve Lyons stood there, sixe on the one side, and sixe upon the other upon the sixe steppes, *and there was not the like made in any Kingdome*, 2 *Chron*. 9. 17. This throne of *Salomon* was called *Solium Domini*, because he judged the Lords judgement there, and it differed from that pillar which stood in the Temple, for that was a pulpit in which they read the Law, 2 *Chro*. 6. 13. and it was called [*Cijor*] but this throne

The difference betwixt *Salomons* throne of *Ivorie* and the brazen scaffold.

בימה *Suggestus.*

throne was called *Cisse*, and it stood in *Domo Libani*, next adjacent to the Queenes Palace: it was made of Ivory, which was in great request amongst the *Iewes*; and *Salomon* alludeth to it, *Cant.4.6. thy necke is like a Tower of Iverie*.

כסא *throne.*

Allusion.

There were sixe Lyons upon the one side as he went up to his throne, and sixe upon the other, a Lyon at every steppe; these Lyons on every side signified that all the twelve tribes were subject to *Salomon*, and acknowledged him as their King; and the two Lyons which stood before the stayes signified, that the two tribes *Iuda* and *Benjamin* should not depart from *Salomon*, but continue with him, and his posteritie, to be stayes to uphold his Kingdome; which was signified by the garment of *Ahija* the *Shilonite*, rent in twelve pieces, ten were given to *Ieroboam* and two onely left to *Rehoboam Salomons* sonne, 1 *King*.11.

What the Lions signified on every side of the Throne.

And the *Iewes* write, that as he ascended upon every steppe or degree to his throne, a cryer cryed to him thus; upon the first steppe he cryed, [*lo titeh Mishpat*] *judicium ne inclinato*, wrest not judgement; secondly, when he ascended upon the second steppe he cryed unto him, [*lo tikir panim*] *personam ne respicito*, accept no persons in judgement; when he ascended upon the third steppe, he cryed unto him, [*lo tikabh shohher*] *munus ne recipito*, take no bribes; when he ascended upon the fourth steppe, he cryed [*lo tittang lech asherah*] *non plantabis lucum*, thou shalt not plant a grove, when he ascended upon the fift steppe he cryed unto him [*lo takim lech matzebah*] *noli erigere statuam*, set not up a pillar; when he ascended upon the sixt steppe, he cryed unto him [*lo tizbahh shor*] *ne macta bovem* kill not an Oxe, that is, sacrifice not to Idols: as he ascended by degrees, so the admonitions did grow by degrees, from justice to have a care of religion; and as the *Iewes* had *Psalmes graduum*,

The admonitions which they gave the King when he ascended to his Throne. *In Zonorenna P. Shophar.*

1 לא תטה משפט
2 לא תכיר פנים
3 לא תקח שחד
4 לא תטע לך אשרה
5 לא תקים לך מצבה
6 לא תזבח שור

graduum Psalmes of degrees which they sang when they ascended to the Temple so these were *admonitiones graduum*, that he should not pervert iustice, that he should absteine from idolatrie, that he should not plant a groue, nor erect a pillar for Idolatrous worship, and that he should not sacrifice to Idols. The twelue Princes of *Israel* sat round about this throne; and Christ alludeth to this forme *yee shall sit upon twelue thrones iudging the twelue tribes*, *Luk.* 22.30.

Allusion.

A comparison betwixt *Salomon* and *Christ*.

Now let us compare *Salomon* with Christ;

1 First, in their name, *Salomon* was *Jedidia*, beloved of God, but Christ was the onely beloved sonne of his Father.

2 Secondly, in his annointing, *Salomon* was onely annointed, and all the rest of his brethren secluded from the Kingdome; but we are annointed by Christ, and receiue grace for grace from him, *Ioh.* 1.16. and are made *coheirs with him*. Rom. 8.17. in his Kingdome; here is a greater then *Salomon*.

3 Thirdly, *Salomon* was crowned his Father being aliue, here was *Leo & catulus Leonis*, the Lyon and the Lyons whelp: so Christ *thought it not robbery to bee equall with the Father*, and to reigne with him, *Phil.* 2.6. here is a greater then *Salamon*.

4 Fourthly, *Salomon* was obedient to his Parents, so Christ, *Iob.* 8.49, I *honour my Father*, that is, my heavenly Father *and he went home and was obedient to his Parents*, *Luk.* 2.51 Here is a greater than *Salomon*.

5 Fifthly, by *Salomons* mariage, friendship was made up betwixt *Egypt* and *Israel*; but Christ marrying his Church, friendship is made up betwixt God and man; here is a greater than *Salomon*.

6 Sixtly, in the extent of his Kingdome, *Salomons* Kingdome reached but from the Mediterrean Sea to *Euphrates*; but Christs Kingdome reacheth to the ends of the earth,

earth, *Psal.* 2. 3. *I will give thee the ends of the earth for a possession*; here is a greater than *Salomon*.

Salomon exceeded all the Princes of the world in riches, but *in Christ are hid all the treasures of wisedome and knowledge*, *Col.* 2. 3. here is a greater than *Salomon*. 7

Let us compare *Salomons* pietie and Christs, *Salomon* built the Temple; but Christ was both the Temple, Priest, Sacrifice, and Altar; *Salomon* offered an hundreth thousand Bullockes; but Christ offered a greater Saerifice, even himselfe upon the Crosse, here is a greater than *Salomon*. 8 *Christ* and *Salomon* compared in pietie.

The Kings of the earth were subject unto him, but Christ *Revel.* 17. 14. had written upon the hemme of his garment, *Rex regum, & Dominus dominantium*, King of Kings and Lord of Lords, the lowest thing which is in Christ, is aboue all the Princes of the earth; here is a greater than *Salomon*. 9

When *Salomon* went to the Temple *he had foure and twenty thousand to guard him with their Targets out of Libanus*, 1 *Chro.* 27. 1. and 2 *Chro.* 11. 12. and when he went to bed, he *had threescore valiant men about him of the valiant of Israel*, *Cant.* 3. 7. But Christ hath *ten thousand times ten thousand, & thousands of thousands of Angels attending him*, *Rev.* 5. 11, here is a greater then *Salomon*. 10

Let us compare them in their wisedome; *Salomon* for his wisedome *had a large heart, like the sand of the sea* 1 *King.* 3. 29. Obserue his wisedome in deciding the matter betwixt the two women, 1 *King.* 3. the thing was done in the night, there were no witnesses no probable conjectures favouring the one more than the other, the allegations of the Mothers both alike, no difference betweene the childrens age: *Salomon* gathered that shee was the mother who had the bowels of compassion towards the infant: *Counsell in the heart of man is like deepe waters, but a man of understanding wil draw it out*. Pro. 20 11 *Christ* and *Salomon* compared in wisedome.

5.

5. *Salomon* by his underſtanding drew out here who was the mother of the living childe, but he muſt haue ſome meanes whereby to know this; but Chriſt to whom darkeneſſe is as light, he ſeeth the ſecrets of the heart, and *all things are naked before him*, *Heb.* 4 13. here is a greater then *Salomon*.

12 His Iuſtice in puniſhing *Ioab* and putting *Abiathar* from the Prieſthood but Chriſt ſhall put downe all his enemies, and purge his Church of hirelings, *Mat.* 21. 12. here is a greater then *Salomon*.

Laſtly, all the earth ſhall be bleſſed in *Salomon*. When the *Iewes* bleſſe any man, they pray for him after this manner, *Beneficus ſit tibi Deus ac liberalis, at præſtitit ſe erga ſervum ſuum Salomonem*, this was but fulfilled in type in *Salomon*: but the truth was fulfilled in Chriſt. *Eſa.* 65. 16 *He who bleſſeth himſelf on the earth, ſhal bleſſe himſelfe in the God of truth*: & he concludeth this *Pſalme* for *Salomon*, *Amen*, *Amen*, *Pſal.* 72. 19. *Salomon* was not he that could effectuate the prayers of the Church, but Chriſt is that *true and faithfull witneſſe, who is yea and Amen*, *Rev.* 3. 14.

Salomon being ſuch a vive type of Chriſt, whether might he haue beene thought to haue been a reprobate or not?

Queſt. Arguments proving *Salomons* repentance

Anſw. He cannot be thought to be a reprobate; for firſt,

Reaſ. 1. He was the Pen-man of the Holy Ghoſt, & they were holy men, *Luk.* 1. 70. *As he ſpake by his holy Prophets*.

Reaſ. 2. The Lord heard *Salomons* prayer, and accepted of his ſacrifices, 1 *King*, 3. 6. which he never did in any oblation of the wicked; *Eſay* 1. 11. 12. 13. ſo *Ioh.* 9. 31. *Wee know that God heareth not ſinners*, that is, Impenitent ſinners. See Pro. 15. 8.

Reaſ. 3. Thirdly, He is ſet downe as an example of Imitation, 2 *Chro.* 11. 17. *Rehoboam in the firſt three yeares of his Raigne followed the footſteps of David & Salomon*: hence

it

it followeth, that *Salomon* being set downe as an example of Imitation for good, that he died a penitent and reconciled to God; and as the evill beginnings of *Manasseh*, discommended the evill end of *Ammon*; so the good beginnings of *Rehoboam*, commended the good end of *Salomon*.

Salomon set downe as an example of good.

When the Kings of *Iuda* and *Israel* are set downe for examples, these Rules are to be observed.

Rules to be observed concerning examples.

First, when the wicked father liveth in his sinnes, and dieth in his sinnes, and his sonne is said to walke in his wayes, and follow his example, then the bad sonne died miserably as his father died, 2 *King*. 15.9. *Zachariah* is said *to have done that which was evill in the sight of the Lord, as his fathers had done; hee departed not from the sinnes of Ieroboam, the sonne of Nebat, who made Israel to sinne*.

Regula 1.

Secondly, when the wicked King repenteth him of his sinnes, and his bad sonne is said to follow his example, then it is to be understood, that he followed his example in his first yeares, and sinfull dayes. Example, 2 *King*. 21.20. it is said of *Ammon, that he walked in all the wayes that his father Manasseh walked in, and served Idols which his father Manasse served*; This is to be understood onely of *Manasses* first dayes, and not of his last dayes, when he repented him of his wickednesse.

Regula 2.

Thirdly, when a bad King repented him of his wickednesse, and his sonne is commended for following of his wayes; then it is to be understood, that he followed him in the end of his life, and not in the beginning; as 2 *Chron*. 11.17. *Rehoboam in the first three yeares of his Reigne followed the footsteps of David and Salomon*.

Regula 3.

Fourthly, If the beginning of a King be good, and his end bad, then his sonne is never said to walke in his wayes, although he be a good man. Example, *Asa* be-

Regula 4.

gan well, yet becauſe hee fell away, 2 *Chron.*10.10. therefore good *Iehoſaphat* is never ſaid to walke in his wayes. And the Lord giveth the reaſon of this, *Ezek.* 16.24. *When a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, his former righteouſneſſe ſhall be no more remembred.* And againe, *when the wicked turneth away from his wickedneſſe, and doth that which is lawfull and right, he ſhall live.*

Salomon is cenſured by the Holy Ghoſt, not that hee had utterly forſaken God, but that he went not fully after the Lord; or that his heart was not perfect as was the heart of *David* his father.

Concluſion. The Concluſion of this is; *Salomons* Kingdome flouriſhed ſo long as he followed the Lord; therefore Religion is a ſtrong pillar like *Iakin* or *Bognaz* to uphold a Kingdome; otherwiſe it will ſtand but upon brickle feet of yron and clay, as *Nebuchadnezzars* Image did, *Dan.*2.33.

CHAPTER IX.

Whether *Rahab* was a betrayer of the Citie of *Iericho* or not?

IOSH.2.1. *And the Spyes came into an Harlots houſe, named* Rahab, *and lodged there, &c.*

Things objected againſt Rahab for receiving the Spyes. IT may be ſaid againſt *Rahab*, firſt that ſhee was an Harlot, and therefore no marvell that ſhe was ſo readie to betray the Citie in which ſhe was borne, receiving the Spyes into her houſe.

Secondly, when the King ſent unto her, ſhe anſwered him not as a dutifull Subject ought to have done, but hid

hid the Spyes in her houſe, and let them downe by a Cord through the window, and taught them how to eſcape, and when the Searchers came to ſeeke them, ſhe ſaid, *ſhe knew not what men they were, or whither they were gone*; whereas in the meane time, ſhe had brought them up to the roofe of the houſe, and hid them with the ſtalkes of Flaxe, which ſhe had laid upon the roofe in order, *Ioſh.2.6.*

Obiect.

But it may be ſaid in defence of *Rahab*, that the knowledge which ſhe had from the Lord exempted her from treaſon, as not being bound any more by the common Law, ſhe becomming now a member of the Church, and ſo had no more to doe with that Societie wherein ſhe lived before.

Anſw.

Grace takes not away the bonds of nature.

Grace taketh not away the bonds of nature, neither doth the Law of God take away the Law of nature, but rather eſtabliſheth it, 1 *Pet.2.5. Feare God and obey the King*: a King and his Subjects are Infidels, ſome of his Subjects are converted to the faith, as it fell out in the Apoſtles dayes, that the Emperors remaining Infidels, yet ſundry of their Subjects were converted to the Chriſtian faith. Did their Chriſtianitie looſe the bond of obedience which they ought to their Emperour? God forbid; but confirmed it rather, therefore the Apoſtle willeth *to make all ſort of ſupplication for them*, 1 *Tim.2.1.*

Rahab was free of treaſon.

But *Rahab* was free from the crime of treaſon, for firſt God revealed unto her, that the *Iſraelites* were to take this Citie, and deſtroy it. Secondly, ſhe knew that whether ſhe had diſcovered the Spyes, or hid them, yet the Citie ſhould be deſtroyed: wherefore it was beſt for her in the deſtruction of the Kingdome which ſhe could not ſave, to ſave her ſelfe and her own houſhold; and here ſhe conformed her will to the will of GOD; and as he is no traytor, who yeeldeth an Hold to the

Prince of the Land, although it be contrary to the will of him, who hath commandement over the Hold: so when *Rahab* yeelded the Citie to the Lord, contrary to the will of the Inhabitants of *Iericho*, she is not to be reputed a betrayer of the Citie for that. *Heber* the *Kenite* and his wife made a covenant with the *Canaanites*, and a covenant with the *Israelites* the people of God; now there was warres betwixt the *Israelites* and the *Canaanites*, *Sisera* the *Canaanite* flieth into the tent of *Iael* the wife of *Heber* the *Kenite*; What shall shee doe in such a case? If she kill *Sisera* then shee breaketh her covenant with the *Canaanites*; and if she let *Sisera* goe free, then she will fight against the people of God, and destroy them; here her wisedome teacheth her what to doe, to kill the *Canaanite* with whom she had onely a civill league, and to saue the *Israelites*, with whom shee had both a spirituall and a civill league.

Heber made a covenant with the *Canaanites* and with the *Israelites*.

Iael had a civill league with the *Canaanites* but a civill and spirituall league with the *Israelites*.

There were three sorts of the Nations, with some they might haue *fœdera commerciorum*, as *David* & *Salomon* made with the King of *Tyrus* 2 *Sam*.5.11.1 *King*. 5.12. of whom it is said, he made this covenant with them, *according to the wisedome that God had given him*. So Christ sought water of the woman of *Samaria*, and *David* fled to the King of *Gath* for a refuge. Secondly, there were the *Ammonites* and the *Moabites*, *Deut*.23.6. *Ye shal not seeke their prosperitie all your dayes*: that is, ye shall not enter into covenant of friendship with them, but yet *Deut*.2.19. they are forbidden to make warre against them. And so the seven Nations they were not to seeke their good, but yet upon submission they were to accept of them. Thirdly, there were the *Amalekites*, and the se they were utterly to destroy.

Three sorts of strangers with whom the *Israelites* had to doe.

Rahab was saved, although she was a *Canaanitish* and one of the seven Nations who were to be destroyed; for that law, that the seven Nations should be destroyed,

How the law of the destroying of the seven Nations is to bee understood.

ed, should be interpreted by another law, to wit, they were to be destroyed, unlesse they had submitted themselves, and became tributaries unto the people of God, *Deut.*20.10. *When thou commest nigh a Citie to fight against it, then proclaime peace unto it; and it shall be, if it make thee answer of peace, & open unto thee, then it shall be that all the people that are found therein, shall be tributaries unto thee, and they shall serve thee.* So 1 *King.*9.26. *And all the people that were left of the Amorites, Hittites, Perizites, Hivites and Iebusites, which were not of the children of Israel, their children which were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Salomon levie a tribute of bond-service unto this day.* And it was the people of the seven Nations, who *hardned their hearts*, with whom *Ioshua* tooke not peace, *Iosh.*11.19,20.

The *Canaanites* were bond-slaves to *Salomon.*

When the *Gibeonites* came to *Ioshua*, if they had told him the truth, that they were a people that dwelt amongst them, and that they came not from a farre Countrey, but were *Canaanites* indeed, and came to seeke their peace, (which they did not for feare) then *Ioshua* was bound to have spared their lives upon their submission: and whereas the men of *Israel* said then, *Peradventure yee dwell among us, and how shall we make a league with you? Iosh.*9.7. The meaning is, we cannot make *sociale fœdus vobiscum*, but onely *deditionis*, that is we cannot make a covenant or league of mutual friendship with you, but wee may take you as servants and slaves, if ye submit your selves; and if it had beene simply unlawfull to have made any sort of league with the *Canaanites*, then the posteritie of *Saul* would not have beene punished for the breach of this oath. *Ambrose* saith well, *Pacem quam dederant non censuerant revocandam, quia firmata erat sacramenti religione, vedum alieni perfidiam arguat, suam fidem solveret*; that is, they held

Fœdus { *Sociale.* / *Deditionis.*

Ioshua might make a league of peace with the *Canaanites*, but not of mutual friendship.

that it was not lawfull to break the oath that was made, leſt finding fault with other mens falſhood, he ſhould become perjured himſelfe.

Ioſhua a type of Chriſt.

Ioſhua was a type of Chriſt; as *Ioſhua* ſent meſſengers to the *Canaanites* to receive either peace or warre: ſo the Lord hath ſent his *Fœciales* into the world, to bid them either receive peace or warre; and as *Rahab* held out a red threed to be a ſigne that whoſoever remained in her houſe, ſhould be ſaved; and they who went out of it, ſhould be killed: ſo there is no ſalvation to thoſe who are without the Church, which is marked with the bloud of Chriſt, *Act.* 2 47.

Rahab a type of the Church.

Rahab being the firſt fruits of the Gentiles, implied that the Gentiles ſhould be received into the Church, and be ſaved.

CHAPTER X.

Whether the Kingdome of *Iudah* or *Iſrael* were the beſt Government?

The Kings of *Iſrael* proceeded by way of Iuſtice formally.

IT may ſeeme at the firſt, that the Kings of *Iſrael* did more formally proceed by way of Iuſtice, than the Kings of *Iudah* did; the Kings of *Iſrael* did not proceed by way of arbitrary Iuſtice, neither was there any peremptory execution upon the wil of the King. When *Naboth* was to be ſtoned to death, the matter was handled after a judiciall forme, which might have given ſatisfaction to the ignorant people, who knew not the device and ſecrecie of the matter.

But

But the Kings of *Iudah* proceeded by their absolute authoritie, as may appeare in some of them, who tooke away their Subjects liues by their absolute authoritie, without any order of law, or processe in Iudgement. *David* killed the *Amalekite*, and againe, he seemeth to haue broken his oath, swearing that nothing should befall *Shimei*, and yet he biddeth his sonne *Salomon* put him to death, *thou art a wise man, and knowest what thou hast to doe*, 1 *King*. 2. and so caused to kill *Ioab* who was *Davids* neere kinsman, and who had undergone many dangers for the glory of God and the good of the Church, 2 *Sam*. 10. And he dedicated many of the spoyles which he had taken in the warres to the house of the Lord, 1 *Chro*. 26. 8. he fought for his Countrey all *Davids* time; he was faithfull to the King, he stood for *David against Saul*, he followed him still, although he was banished, and at that time when he was made Captaine, 2 *Sam*. 18. he did represse the sedition of *Sheba*, even when *David* would haue put him from his place, and put *Amasa* in his stead, 2 *Sam*. 20. 4. It was he that forbad the King to number the people, 2 *Sam*. 24. It was he who first invaded *Sion*, 1 *Chron*. 11. It was he who by his wisedome taught the woman of *Tekoa* for to obtaine pardon for *Absalon*; It was he that was most skilfull in the warres; It was he that fought against the *Syrians*, and the *Amorites*, and all the enemies of the Church; and it was he who in modestie when he had gotten the victory, refused to take the praise to himselfe but sent for the King that he might get the praise of the victorie, 2 *Sam*. 12. 28. He was not *donovdos* or implacable; when *Abner* sought peace at him he willingly granted it, so did he to the people of *Abel*, 2 *Sam*. 20. He had good successe in the warres, he was a terror to all his enemies, 2 *Sam*. 10. as to *Hadarezer*, the *Edomites* &c. therefore it may seeme that *David* by his absolute

The Kings of *Iudah* proceeded by absolute authority.

What things obiected to *David*.

Ioabs worthy deeds reckoned up. *Ioab* was *Davids* kinsman.

He gave many things to the house of the *Lord*.

Represted the sedition of *Sheba*.

Dissuaded *David* to number the people.

Reconciled *Absalon* to his father.

Subdued many wicked Nations.

He had good successe in his warres.

What things objected to *Salomon*.

authoritie, causèd him to be put to death unworthily. And as for *Salomon* he seemeth most unjustly to haue killed his brother *Adonijah*, for first, he was *Davids* eldest sonne now alive; secondly his father loved him most dearely; thirdly he never did finde fault with him for seeking the Kingdome, and *Salomon* might seeme here to be too rigorous; for *Titus* a Heathen Prince was more mercifull to his brother, for when his brother did affect the Kingdome, yet notwithstanding he lovingly embraced him and disswaded him from that course; and *Seneca* writeth of the like in his first booke of *Clemencie*, *cap.* 9. how *Augustus* spared *Cinna*, and made him of a foe a friend.

Suetonius lib. 9.

Heathen kings loving to their brethren.

But if we shall consider that the Kings of *Iudah*, especially *David* and *Salomon* being directed by the spirit of God immediately, had a better warrant to proceede by their sole authoritie, than the Kings of *Israel* had, we shall be of another minde: and where it is objected, that *David* killed the *Amalekite* onely upon his owne confession; the confession out of ones owne mouth, if it be the confession of one that is well at himselfe, and is not wearie of his life, and if he stand constantly at it, then the confession out of his owne mouth is sufficient, *Luk.* 19, 22: *Wicked servant, out of thine owne mouth will I judge thee.* Secondly, this *Amalekite* gloried that he had killed *Saul*, and so flattered *David*: and lastly he was an *Amalekite*, against whom the Lord had given out sentence long before, that they should all be killed with the sword, and the Lord was wroth with *Saul* for sparing the *Amalekites*.

David and *Salomon* Prophets.

David in killing the *Amalekite* sinned not

When one may be condemned upon his owne confession.

The second thing objected to *David*, is the breaking of his oath in causing *Shimei* to be killed, when hee had sworne that nothing should befall him; but it was not for his former railing that he was put to death, but for his new trasgression: *David* saith to his sonne *Salomon*,

David brake not his oath in causing *Shimei* to be killed.

Habes

Habes apud te, 2 *Sam.* 28. that is, confine him, and suffer him not to goe abroad; for he is a mightie man, and is *able to gather together a thousand of Benjamin*, 2 *Sam.* 19. 17. therefore *Salomon* makes him to sweare that hee should never goe beyond the brooke *Kedron* under the paine of death, and he most willingly assented unto it, yet he brake his oath and went to seeke his fugitive servant, and for the breach of this oath, *David* commandeth to put him to death, and *Salomon* caused to execute him, and after his first transgression, he is kept in ward here, and he is like a fish taken upon the hooke, but yet not pulled out of the water to bee dressed by the Cookes.

Simila.

Obiect.

But *Salomon* layeth to his charge that sin which was forgiven him, 1 *King.* 2. 42. *thou knowest what thou didst to my Father David.*

Answ.

Both *David* and *Salomon* pardoned this sinne but conditionally, that he should not fall into a new sinne; and even as an old *Cicatrix* being healed, if it get a new blow, is more dangerous than any other wound; so a fault pardoned, if the man fall into sinne againe aggravateth the sinne more; he was pardoned conditionally onely, that he should not transgresse againe.

Shimei had his former fault pardoned conditionally.

Obiect.

But it may seeme too great a punishment for so small a fault, going but out to seeke his fugitive servant.

Answ.

He was guiltie of treason, in setting light by the Kings commandement, and he bound himselfe by an oath, if he did transgresse.

Shimei how guiltie of treason.

As for the killing of *Ioab*, all the commendations set downe for his prayse are nothing, if yee will compare them with the foule offences; that which he did for his Countrey maketh him not a good man; his skill in militarie discipline, maketh him not a good man, but a good warriour; and justly he deserved death, for hee would have had the Kingdome from *Salomon* to *Adonijah*

David sinned not in causing *Salomon* to kill *Ioab*.

Ioabs vices.

He would have *Adonijah* to be King.

nijah, hoping thereby to have gotten preferment under him; as *Abner* would have had the Kingdome from *David* to *Ishbosheth*, and from *Ishbosheth* to *David* againe, onely for his owne advancement: so would *Ioab* have *Adonijah* to have the Kingdome, hoping thereby to get preferment to himselfe: therefore he was not to be reckoned amongst the loyall and faithfull Subjects of the King.

He delighted to see men kill others. He killed *Abner* and *Amasa*.

And whereas the vertues are reckoned up, wee shall finde moe vices than vertues in him; first we shall see him delight to see one kill another, which he thought to have beene but a sport, 2 *Sam.* 2. 14. And looke to his cruell murthering of *Abner* and *Amasa*, he shed the bloud of peace as it had beene in warre: and when *Abner* looked for no such thing, he traiterously killed him, neither was he a whit moved when he was defiled with their bloud, when he saw the bloud both upon his girdle, and his shooes, he gloried in it; and he was readie to kill *Vrijah* at the commandement of the King; So he killed *Absalon* the Kings sonne, contrary to the Kings commandement. Wherefore *Salomon* being a Prince of peace, would not have his servants turbulent like *Ioab*, but would have them, as Christ would have his Disciples, not to seeke fire from heaven to be revenged upon the *Samaritans*, for *then they knew not of what spirit they were*, *Luk.* 9. 55.

He killed *Absalon*.

Why *Salomon* killed *Adonijah*, *Ioab*, and *Shimei*.

Now for *Salomons* killing of *Adonijah*, we must not judge rashly of *Salomon*, who had many excellent vertues in him; the great vertues which were in him, *meekenesse*, *veritie*, *fortitude*, and *justice*, were the foure Horses, as it were, which drew his Chariot, *Psa.* 45. 4. First, his meekenesse, hee was the Prince of peace, and therefore he pardoned *Adonijah*, *regnum auspicandum a clementia* a King should begin his reigne with clemencie and meekenesse, for this procureth the favour of his

Salomon sinned not in killing *Adonijah*.

Foure chiefe vertues found in *Salomon*.

Salomons meekenesse in sparing *Adonijah*.

subjects;

subjects, so *David* would not kill *Shimei* in the beginning of his reigne; but *Rehoboam* that would not gratifie the people in the beginning of his reigne, his Kingdome prospered not. Secondly, his veritie; if thou be a good man, *a haire of thy head shall not fall to the ground.* Thirdly, his justice when he failed againe, justly hee caused to put him to death. Fourthly, his fortitude; although *Adonijah* had a great faction which were against *Salomon*, ye he durst be bold to cause to apprehend him: so *Salomon* for *Adonijahs* second transgression justly caused to execute him, and we are not to measure his heavenly wisedome by the morall vertues which are found in *Titus* and *Augustus*; *Adonijah* was guiltie of treason, for he sought *Abishaig* onely for that end, that he might get the Kingdome. Secondly, he saith, that the Kingdome belongeth still to him; he was not like good *Ionathan*, who willingly gave way to Gods ordinance, he knew well that the Lord had appointed the Kingdome for *Salomon*, 2 *Sam.* 7. The sonne which shall come out of thy loynes, shall build thy house, and succeed in the Kingdome: this was spoken after all his other sonnes were borne, and this aggravated all the rest of his sinnes, that he affected the Kingdome, his father being yet alive, and although his father was decrepit, yet he ruled by his Counsellours, and he was not weake in minde now although in body.

Salomons veritie in keeping his promise to *Adonijah.*

Salomons fortitude and justice.

How *Adonijah* was guiltie of treason.

Wherefore we may conclude, the Kingdome of *Iudah* to be the best government, and still to be preferred before the Kingdome of *Israel.*

Conclusion.

CHAP.

CHAPTER XI.

Whether the *Iewes* might chuse *Herod* for their King or not?

DEVT. 17. 15. *Thou mayst not set a stranger over thee, which is not thy brother.*

THE *Iewes* distinguish those who were Gentiles both by father and mother, from those who were borne *Iewes*. Those who were strangers both by father and mother, they called them *Bagbag*, by a contraction, for *Benger*, and *Bengerah*, that is, *filius proselyti & proselytæ*, and they were called ἀλλοφύλλοι; but those who were *Iewes* both by father and mother, were called *Hebræi ex Hebreæs, Phil. 3. 5. an Hebrew of an Hebrew*, that is, both by father and mother they were Hebrewes, and they were called ὁμοφύλλοι, and γνήσιοι.

בֶּגְבֶּג *pro* כֵּן גֵּר *et* כֵּן גֵּרָה *Filius Proselyti et Proselytæ.*

Two sorts of Proselytes.

The Proselytes that were converted from Gentilisme to Iudaisme, were of two sorts; if they were newly converted, they were called *Gerim*, which the *Seventie* translate προσολυταὶ; if they had dwelt long amongst them, then they were called *Toshibhim, inquilini*, and the *Seventie* translate them πάροικοι, as yee would say, *Parishioners*; such a stranger was *Achir, Iudith* 14. who beleeved in God and was circumcised.

גֵּר *Extraneus.*

תּוֹשֵׁב *Inhabitans.*

אֶזְרָח *Inquilinus.*

Those Proselytes who were converted to the faith, and continued in the faith of their Parents, they were called [*Goi gnikkere*] *Gentiles fundamentales*, that is, Gentiles who embraced the grounds of Religion, and these became [*Ezrahhim*] *Indigenæ*.

גּוֹי עִקָּרִי *Gentilis fundamentalis.*

אֶזְרָחִים *Indigenæ.*

When the Proselytes might enter into the Congregation,

These Proselytes although they were converted, yet they might not enter into the Congregation untill the third

third generation, that is, they might beare no publicke charge untill that time.

God himselfe distinguished the *Edomite* and the *Egyptian* from other strangers, *Deut.*23.7. He will not have his people to account them as other strangers, *Thou shalt not abhorre an Edomite, because hee is thy brother*; and hence we may see, why the *Iewes* might choose *Herod* for their King: First, because he was an *Idumean* their brother; secondly, because he was the sonne of Parents who were Proselytes, *Antipater* & *Antipas* both Proselytes: Thirdly, he himselfe was a *Iew* by profession, and standing in the third generation, therefore he might enter into the Congregation, and they might choose him for their King. *Herodiani* certaine wicked *Iewes* tooke *Herod* for their Messias, now if *Herod* had not beene accounted a *Iew*, they would never have acknowledged him for their Messias.

Edomites and *Egyptians* distinguished from other strangers.

The reasons why *Herod* might be King.

The name of a *Iew* is taken sometimes largely, and sometimes strictly; when it is taken largely, it comprehendeth all which were *Iewes* by profession, *Esth.*8.17. *many became Iewes.*

The name [*Iew*] taken strictly or largely.

Sometimes againe it is taken more strictly, for those *Iewes* who dwelt on the west side of *Iordan*, and they were called *Iudæi Hierosolymitani, the Iewes that dwelt about Ierusalem*, *Luk.*3.1. *Pilate was governour of Iuda, and Herod of Galilie*; *Iuda* here is strictly taken; but sometimes *Herod* is called King of the *Iewes*, here it is largely taken, *Mat.*2.1.

So the name [*Gentile*] is taken sometime strictly, as *Paul* applieth it to the converted Gentiles, *Galat.*2.12. but when Christ said, *Goe not into the way of the Gentiles*, *Mat.*10.5. Here it is taken largely, for all the Gentiles.

The name [*Gentile*] taken strictly or largely.

But *Iosephus* calleth *Herod* but a private man, therefore it may seeme that the *Iewes* never acknowledged *Herod* for their King, and the *Iewes* said of *Herod*, *Quòd non est rex, neq; filius regis.* The

Obiect.

*Lib.*14.*cap.*11. *&* c.17.

Answ.

Why *Herod* was called a private man.

The reason why he was called a private man was this, because he was not descended of the Priests; for at that time the posteritie of *David* carried no sway amongst the people, but onely the posteritie of the Priests, and whosoever were not Priests, were called [*Guim haaretz*] *populus terræ*, see *Iosephus lib.14.cap.12.*

עם הארץ
Populus terræ.

If yee will respect *Herods* first descent, then he may be called *Alienigena*, and not *Iudæus*, in his first descent he is ἀλλοφύλος, and *transcriptus*, and his Kingdome may be called *Malcoth Hagerim*, the reigne of a stranger, but because *Herods* father, and grandfather were not altogether strangers from the people of God (for they were *Edomites* and Proselytes) therefore he was not reckoned as a stranger: but it fell out amongst the *Iewes*, as it did amongst the *Romans* and *Athenians*, that those who were ἔγγραφοι, and *adscriptitij*, were alwayes hated of those who were naturall and inbred Citizens: So the *Iewes* hated those who were Proselytes, because of the old hatred that was betwixt the *Iewes* and the *Gentiles*; and they made a Canon amongst them, *Vt caverent sibi in decimam generationem à Proselytis*, that they should not meddle with the Proselytes untill the tenth generation.

מלכות הגרים

Conclusion.

Wee may conclude this point then, that the *Iewes* might safely choose *Herod* for their King now, being a *Iew* by profession, and descended of Parents who were *Iewes* by profession: and the latter *Iewes* distinguished not well betwixt *Ger* and *Goi*, who reckoned *Herod* ever to be a stranger.

CHAP.

CHAPTER.XII.

Whether *Iſhboſheth* was a Rebell in affecting the Kingdome or not?

2 Sam.2.8. *But* Abner *the ſonne of* Ner, *Captaine of* Sauls *Hoſt, tooke* Iſhboſheth *the ſonne of* Saul *and brought him over to* Mahanaim, *and he made him King over* Gilead, *&c.*

IT may be ſaid of *Iſhboſheth*, that he was no Rebell in accepting of the Kingdome after his father *Saul* was dead; for firſt, he was his fathers eldeſt ſonne now living: and by the law of Nations, the firſt borne, or he that was in place of the firſt borne, did ſucceede *Exod.*11.5. and 1 *King.*2.15. And ſo amongſt the *Edomites*, the firſt borne ſucceeded in the Kingdome, 2 *King.*3.27. he tooke his eldeſt ſonne who ſhould haue reigned in his ſtead, & offered him for a burnt offering upon the wall.

Their reaſons who hold that *Iſhboſheth* ſinned not in taking the Kingdome.

The firſt borne by the law of Nations ſucceeded in the kingdome.

Secondly, *Iſhboſheth* had the conſent almoſt of all the people, for eleven tribes acknowledged him for their King.

Thirdly, he had good ſucceſſe amongſt his Subjects; firſt, in *Mahanaim*; then amongſt the *Gileadites*; thirdly, amongſt the *Aſhurites*,; fourthly, in *Izreel*; fiftly, in *Iuda* and *Beniamin*, and laſtly, over all *Iſrael*, 2 *Sam* 2. 9.

The ſucceſſe that *Iſhboſheth* had.

Fourthly, he reigned ſeven yeares amongſt them, and by that it may ſeeme, that it was a ſetled Kingdome.

Obiect. The thing that may be alledged againſt him is this, that *Mephiboſheth* was the ſonne of the eldeſt brother and therefore by right ſhould haue ſucceeded before him. *Anſw.* But *Mephiboſheth* was a lame man, and an impo-

tent

tent creature, and was not fit for Government, and therefore by right the Kingdome succeeded to *Ishbosheth*.

Inst. And if it be said, that *David* was appointed King by the Lord, we may say, that *Ishbosheth* knew nothing of this, and he was *in bona fide*: and moreover, *David* calleth him *a righteous person*, 2 *Sam.*4.9. therefore it may seeme that he did not usurpe or affect the Kingdome wrongfully.

Ans.

Ishbosheth compared with *Ieroboam* in affecting the Kingdome.

Now let us compare *Ishbosheths* affecting of the Kingdome, and *Ieroboams* affecting of the Kingdome; *Ieroboam* had the word of the Lord by *Abija* the Prophet that he should be King, and he confirmed it unto him by a signe, in renting of the Cloke in twelve pieces, thus much he had from the Lord; but he was a wicked and prophane man, and got the hearts of the people rather by discontentment and mutinie than by heartie good will, and herein *Ishbosheth* farre exceeded him.

Againe, *Ieroboams* affecting of the Kingdome might seeme to be a revenge; for he fled away to *Egypt* from *Salomon* as a traytor, and now to be revenged upon his sonne, he draweth away the ten Tribes from him, and so *Ishbosheths* entering to the Kingdome seemeth to be better than his.

Reply. *Ishbosheth* notwithstanding all that is said for him cannot be excused; he was his fathers eldest sonne, but the Kingdome goeth not alwayes by succession, it pleaseth God to change this forme sometimes, as *David* was chosen King and not his eldest brother, and so was *Salomon* chosen and not *Adonijah*. And if it had come by succession, then *Mephibosheth* should have succeeded and beene preferred before him, for although hee was lame in his feet, yet he was not lame in his mind. And where it is said, that he had the consent of all the people, their consent is nothing without the consent of the superiour God himselfe, *by me Kings reigne*, *Prov.*8.9.

Ishbosheth cannot be excused for affecting the Kingdome.

God

God had declared long before, that *Saul* should not reigne, but that *David* should reigne, and *Ionathan* gave way to it, therefore he could not be ignorant of this, but being blinded by presumption, and misled by craftie *Abner* (who thought in effect to be King himselfe) he affected the Kingdome. And whereas *David* calleth *him a righteous person*; we must distinguish *inter justitiam causæ, & justitiam personæ*, betwixt the righteousnesse of his cause, and the righteousnesse of his person, although he was otherwise a good man, yet he had not a good cause in hand; and if we should joyne his cause and his death together, we may thinke that it was a just punishment of his rebellion; for he was murthered by *Baanah* and *Rechab* upon his bed in his bed-chamber, 2 *Sam.* 4. 7.

Saul could not be ignorant that *David* should be King

Iustitia { *causæ.* *Personæ.*

The conclusion of this is; He that affecteth Gods Kingdome in the heaven, & he who affecteth his Kings throne upon the earth, shall both miserably perish; and as God vindicateth his owne honour when any man claimeth it; so he vindicateth the honour of the King, if any man affect it. *Feare God, honour the King*, 1 *Pet.* 2. 17.

Conclusion.

CHAPTER XIII.

Whether it was lawfull for the *Iewes* to pay tribute to *Cæsar* or not?

MAT. 22. 17. *Tell us therefore, what thinkest thou? Is it lawfull to pay tribute to Cæsar?*

The Pharisees with the Herodians sought to intrap Christ.

THe *Iewes* who were a people alwayes subject to rebellion and mutinie, propounded this question to Christ, *Is it lawfull for us to pay tribute to Cæsar*

The *Iewes* a people prone to rebellion.

The speech of the *Iewes* in defence of their libertie.

or not? As if they should say, we have alwayes beene a free people, to whom many Nations have payd tribute; we are a people who are commanded to pay our tithes and first fruits onely to the Lord. The Lord commanded us to choose a King of our selves and not a stranger, *Deut.* 17. How shall we then pay to *Cæsar* who is but a stranger? *Cæsar* hath taken us violently, and made us captives, & daily his Publicans most unjustly oppresse us; how then shall we pay tribute to him? and shall we give him this penny which hath an Image upon it, contrary to the law of God which forbiddeth Images? And then we pay this wayes head by head this pennie to him, it maketh the *Romans* insult over us, as if we were negligent of the worship of our God, & worshippers of a false God. Who can abide to see how these *Romans* have abused, and doe still abuse the Temple of God? And how *Pompey* and *Grassus* have robbed the Temple? And how they exact of us that penny that should be payd onely to the Lord? And if any Nation in the world have a priviledge to free themselves from the slavery and bondage of strangers, most of all have we *Iewes*, who are Gods peculiar people; and we would gladly know, Master, what is thy judgement in this case and we will stand to thy determination; if thou bid us give it, we will give it; but if thou forbid us, we will stand to our libertie, and vindicate our selves, as the *Maccabees* our Predecessors have done. The *Herodians* came here with the *Pharisies* to Christ, waiting what word might fall from him; If Christ should have answered any thing contrary to the *Roman* power, then the *Herodians* would have fallen upon him; or if he had said at the first, give this tribute to *Cæsar*, then the *Iewes* would have fallen upon him, as an enemy to their libertie. So they thinke to ensnare him what way soever he answered. But the Lord who catcheth the craftie in

The *Pharisies* with the *Herodians* sought to intrap Christ.

their

their owne craft, doth neither answer affirmatively nor negatively, but saith, *Why tempt yee me? shew me a penny*, and he asked them, *whose Image and superscription is* upon the peny; they say *Cæsars*; then our Lord inferreth, that they were bound to pay it unto *Cæsar*. And Christ reasoned thus; Those which are *Cæsars*, and belong not unto God, should be given to *Cæsar*; but this penny is such; therefore it should be given vnto *Cæsar*. The Assumption is proved because tribute belongeth to the Conqueror, and he coyneth the money, and putteth his Image upon it, in token of his Dominion over the Subjects, and they should pay it unto him as a token of their subjection.

Shew me a penny. This was not the penny which was commanded to be payed to the Lord yearely.

The *Iewes* payed a threefold halfe shekell to the Lord. The first was called *Argentum animarum*, *Exod.* 30. 2. which every one payed for the redemption of his life. The second was *Argentum transeuntis*, that is, the halfe shekell which they payed to the Lord, when they were numbered head by head, 2 *King.* 12. 5. The third was that halfe shekell which they offered freely unto the Lord. This halfe shekell had *Aarons* rod upon the one side, and the pot with Manna upon the other; and when they were under the *Romanes*, or captives under any other forraine Princes, the Maisters of their Synagogues used to gather this halfe shekell of them yearely, and send it to *Ierusalem* to the high Priest. This was not the penny which *Cæsar* craved of them, for it had *Cæsars* Image and superscription upon it. Neither would the Lord haue bidden them giue that to *Cæsar*, which was due to God.

The *Iewes* under the Law payed a threefold halfe shekell.

This tribute which *Cæsar* exacted, was not the halfe shekell which was due to the Lord.

This *Didrachma* which they payed to *Cæsar* was as much in value, as the halfe shekell; and Christ himselfe although he was free and the Kings son, yet he payed

Christ payd this tribute

it for himselfe and for *Peter*, *Mat.* 17. 27. And so *Mary* when Christ was in her wombe went to *Bethlehem* to pay this tribute to *Cæsar*, *Luk.* 2. 5.

This Image set upon *Cæsars* money was not contrary to that, *thou shalt not make to thy selfe any graven Image*; for it was not made for a religious use, but for a civill use.

Denarius what.

This penny which *Cæsar* exacted of the *Iewes* was but *Denarius*, (*Denarius*, *Didrachma*, and *Numisma*, were all one) this *Denarius* was the ordinarie hire of a workman for a day, *Mat.* 20. 2. and the daily wages of a Souldier, as *Tacitus* saith. What if the *Roman* Emperour had exacted as much of them as *Pharaoh* did of their Predecessors? What if he had done to them as *Salomon* did to their Predecessors in his old age? or as *Rehoboam* did to them, whose little finger was heavier then his fathers loynes? What ingratitude was this for them to grudge for paying so little a tribute to the Emperour who kept them in peace, who kept Legions, and Garrisons of Souldiers, to defend them from the *Arabians* and *Parthians*? he did not make them to worke in bricke and clay, as the *Egyptians* did their predecessors, neither tooke he their liberties from them; he permitted them to keep their Sabbaths, Circumcision, and their *Synedria*, their Synagogues, and προσευχάς; and *Dion* testifieth of *Augustus*, that when he gave commandement to take tribute of the *Iewes*, that it should not bee taken from them upon their Sabbath, but they should delay it till the next day. Now for all these benefits had they not reason to pay this tribute to *Cæsar*?

Cæsar was more milde to the *Iewes* than *Pharaoh* or *Rehoboam*.

He permitted them to use their liberties.

Men may defend themselves and stand for their libertie, but when they are once conquered, no place to repine. *Agrippa* (as *Iosephus* testifieth) in his speech to the *Iewes*, who were called *Zelotæ* for their preposterous desire that they had to free themselves from subjection

Men should not repine after they are become subject.

to

to the *Romans*, said unto them after this manner, *Intempestivum est nunc libertatem concupiscere, olim ne ea amitteretur, certatim oportuit; nam servitutis periculum facere, durum est, & ne id subeatur, honesta certatio est, at qui semel subactus, despicit; non libertatis amans ducendus est, sed servus contumax*; that is, it is out of time now to desire your liberty, yee should have rather long since striven not to have lost it; for it is a hard thing to undergoe servitude, and it is a lawfull strife to withstand it; but when a man is once overcome and yeelded himselfe, and then rebelleth, he is not said to be a lover of his liberty, but to be a rebellious subject. And *Iosephus* saith, *Qui victi sunt & longo tempore paruerunt, si jugum rejecerint, faciunt quod desperatorum hominum est, & non quod libertatis amantium est*, those who are once overcome and have served a long time, if they shake off the yoke, they play the part of desperate men, and not of those who love their libertie.

Conclusion.

Now let us conclude this; give unto God that which is Gods, and to *Cæsar* that which is *Cæsars*, *Math.22. Homo est nummus Dei*, because he carrieth Gods Image, give to him that penny which was lost, *Luk.16.* Light the Candle, sweepe the house, finde it out, and give to him: and *give unto Cæsar that which is Cæsars*, *Pro.24.21. Feare God and honour the King.* Give not divine honour to the King, as the *Herodians* did, who cryed *the voyce of God and not of man.* Say not *Divisum Imperium cum Iove Cæsar habet*, neither under pretext of Religion, withdraw that from the King which is due unto him, as the *Essæni* did, and the *Pharisies* would have done, but keepe an equall midst betwixt them both, and remove not the ancient markes, *Prov.23.10.*

Man is Gods penny stamped with his Image.

CHAPTER XIIII.

Whether *Naboth* might have juſtly denyed to ſell his Vineyard to *Ahab*, or not?

1 KING. 21. 3. *And* Naboth *ſaid to* Ahab, *the Lord forbid it mee, that I ſhould give the inheritance of my fathers unto thee.*

NABOTH juſtly refuſed to ſell his Vineyard to *Ahab*, it being his fathers inheritance; no man in *Iſrael* might ſell his inheritance, becauſe the *Iſraelites* were but the Lords ἐμφυτευται, or Farmers, the inheritance was the Lords, *Levit.* 25. 23. *the Land ſhall not be ſold for ever, for the Land is mine, for yee are ſtrangers and ſojourners with me*; therefore it was called *Emmanuels Land*, *Eſay* 8. 8. All that the *Iſraelites* might doe was this, they might morgage their land, but ſimply they might not ſell it, becauſe the inheritance was the Lords.

The *Iſraelites* might not ſell their land ſimply.

Obiect. But it may be ſaid, *Ier.* 32. 9. *I bought the field of Hanameel my Vncles ſonne that was in Anathoth, and I weighed him the money for it, even ſeventeene ſhekels of ſilver.*

Anſw. By the little price which *Ieremiah* gave for this field in *Anathoth* (being but ſeventeene ſhekels) it may be gathered that this was not a ſimple alienation of the ground, but onely a morgaging of it; wherefore his uncle or his uncles children might have redeemed this land from *Ieremiah*, and *Ieremiah* was bound to have reſtored this Land to them againe: neither doth the publicke writing of this Inſtrument prove the ſelling of the Land ſimply, and the full dominion of it, but *utile dominium* the profitable dominion for the time, as he who

Hanameel did not ſell his land, but morgaged it to *Ieremiah*.

who hath a piece of Land in morgage, may morgage it againe to another, but not simply sell it.

But it may be said, that *David* bought the inheritance of mount *Moriah* from *Arauna* the *Iebusite*, therefore the simple right of the ground might be sold. *Obiect.*

It was permitted to the *Iewes* to sell a house within a walled Citie, and the Gardens or Orchards belonging unto it; but they might not sell their grounds and Vineyards, neither the houses nor the villages which have no walls round about them, for they were reckoned as the fields in the Countrey. Secondly, this Hill *Moria* which was sold, was sold by a *Iebusite*, and not by an *Israelite*; and the ceremoniall Lawes of the *Iewes* obliged not the *Iebusites*. Thirdly, this was an extraordinary case, this ground was sold for the building of the Temple, and *David* would not have it without a price. *Answ.* What houses or land the *Iewes* might sell.

It may be said, that the chiefe Priests tooke the thirtie *pieces of silver and bought a potters field with it to bury strangers in*, *Mat.* 27. 7. therefore they might sell a field, for they bought this field to bury strangers in it. *Obiect.*

Firſt, this field was not a fruitfull field, but a place where the Potters made pots; and it seemeth that this field was adjacent to some poore house; So *Ioseph* of *Arimathea* being of another tribe than those of *Ierusalem* (for *Arimathea*, or *Rama* was in the tribe of *Ephraim*; but a great part of *Ierusalem*, with Mount *Calvarie* and *Iosephs* Garden, wherein he had his Tombe, was in the tribe of *Benjamin*) yet he bought a Garden being neere *Ierusalem*, and the Hill *Calvarie*, because it was a thing which belonged to the house within the walled Citie. *Answ.*

If a man might not sell his inheritance in *Israel*, how could the Kings themselves inlarge their possessions, or have places of pleasure proper for themselves? but we reade that the Kings of *Iuda* & *Israel* had Orchards and Gardens, and places of buriall proper to themselves, *Obiect.*

which was a part of their *peculium*, or proper right.

Anſw. The Kings might have Orchards and Gardens proper to themſelves, and places of pleaſure, but they might not buy the propertie of any mans Land or Vineyard; Wherefore *Naboth* ſaid well, God forbid it me that I ſhould ſell my fathers inheritance: they were but *uſufructuarij*, but the Lord was *Dominus fundi*, the Lord of the Land, and he that hath no right to himſelfe, cannot make a right to another.

Why might they ſell their houſes within a walled Citie, and not their fields and grounds in the Country? *Levit.25.13.*

The reaſon why they might ſell their houſes within the walled Cities.

The reaſon was this, they might not ſell their grounds, that their poſſeſſions might bee kept ſtill diſtinct; but becauſe many came to dwell in the walled Cities, and the houſes were not ſo diſtinguiſhed as the grounds and Vineyards, therefore they might ſell them: this was alſo done in favour of the Proſelytes, that they might have a dwelling amongſt the people of God.

Concluſion. The concluſion of this is; as the *Iſraelites* when they morgaged their Land, they had not power ſimplie to ſell it, becauſe the propertie was the Lords; therefore it was to returne unto him in the yeare of the Iubile: So,, although the children of God morgage their part of the heavenly *Canaan*, yet becauſe the right is the Lords, it ſhall returne to them in the yeare of that great Iubile.

CHAP.

CHAPTER. XV.

Whether the *Iewes* should bee tolerated in a Christian Common-wealth or not?

ROM. 11. 23. *And they also, if they abide not still in unbeliefe, shall be graffed in: for God is able to graffe them in againe.*

THere may be many reasons alledged, why this sort of people should not be tolerated amongst Christians.

First, if yee respect their profession and Religion, they are to be secluded from us Christians; and secondly, in respect of their dealing with us in their civill contracts and bargaining.

As for their Religion. First, they detest us Christians who professe Christ, for Christs cause. Secondly, they hold many damnable & blasphemous opinions concerning Christ; first, for his forerunner *Iohn* the *Baptist*; secondly, they hate *Mary* the Mother of our Lord Iesus Christ; thirdly, they oppose themselues against Christs natures; fourthly, against his Offices, King, Priest, and Prophet; fiftly, against his death upon the Crosse; sixtly against his resurrection; seventhly, they oppose themselues to his imputed righteousnesse; and lastly, to his Gospell, and they expect a glorious Messias to come.

First, in detestation of Christ, they detest us Christians, they call us [*Goijm*] *Gentes* and *Edomites*, and when they would welcome a Christian, they say welcome *Shed*, that is, Devill, thinking that the common people understand not the word; and they curse us Christians daily, *anathema sit externis in serpente*, that is, they wish that we who are without their societie, may be execrable as the Serpent.

שדד a שוד *vastavit.*

The *Iewes* detest Christians

But

But they deteſt thoſe moſt of all who are converted from Iudaiſme to Chriſtianitie and they pray three times in the day againſt them, morning, midday, and evening, and thus pray, *Ne ſit quies Apoſtatis neq; ſpes.*

The *Iewes* expect *Elias* to come.

Secondly, they expect *Elias Tiſhbites* to be the forerunner of their Meſſias: and when they cannot reſolue their hard queſtions to their Schollers, they ſay, *Tiſhbi ſolvet nodos*, that is, when *Elias Tiſhbites* ſhall come, he will reſolue all doubts, but *Elias is come alreadie, and they haue done to him whatſoever they liſted.* Mat. 17. 12.

תיק

They hate *Mary* the Mother of Chriſt, and they call her [*Mara*] bitterneſſe, and the herbe called *Herba Mariæ*, by them is called *Herba ſuſpenſi* becauſe *Marie* bare Chriſt, who was crucified upon the Croſſe: ſo a peice of money called *groſſa Mariæ* they called it in deſpite *groſſa ſuſpenſi.*

The *Iewes* deny the two natures of Chriſt.

Then they deny the two natures of Chriſt, for they deny his God-head, *inceptum eſt nomen Iehova profanari Targum Hieroſolymitanum* paraphraſeth it thus, *illi cæperunt idola colere, et fecerunt ſibi Deos erroneos, quos cognominabant de ſermone domini*, they began to worſhip Idols and they made falſe Gods, which they named after the Word of the Lord, he underſtandeth here blaſphemouſly Chriſt, calling him *Deum erroneum* whom the Scriptures call λόγος. Of old they ſaid *Deus ſanctus & domus Iudicij ejus fecerunt hominem*, the holy God & the houſe of his Iudgement made man, by the houſe of Iudgement they meant the trinity of perſons, for all the inferior houſe of Iudgement conſiſted of three, and they ſaid *Duorum non eſt judicium*, ſo the Chaldie paraphraſt paraphraſeth the trinitie of perſons by this paraphraſe; but now, the *Iewes* doe ſet themſelues againſt this, and they deny it flatly.

The Iewes ſet themſelues againſt the offices of Chriſt.

They ſet themſelues againſt his offices, he was anointed King, Prieſt, and prophet [*Hameſhiah*] that excellent Prophet,

Prophet, but in deteſtation of Chriſt, they will not call their *Tardigradum*, or ſlow-comming Chriſt *Meſsiah*, but ἀλείμενον *delibutum*, they hate ſo the name of Chriſt.

They mocke the Kingly office of Chriſt, *Mat.*27.19. they put a crown of thornes upon his head for a crown; and they put a reed in his hand for a Scepter: ſo they mocke his Prieſtly office, he ſaved others, let him ſave himſelfe, *Verſ.*40. and his Propheticall office, *Propheſie thou O Chriſt, who is he that ſmiteth thee*, *Mat.*26.68.

So they mocke his death, and his crucifying upon the Croſſe, they call Chriſts croſſe the Woofe and the Warpe, and ſo myſtically when they ſpeake one to another amongſt Chriſtians, they call Chriſt the Woofe and the Warpe.

They deny the reſurrection of Chriſt, *Mat.*28.15. and it is noyſed abroad amongſt them unto this day, that Ieſus Chriſt was ſtolen away by his Diſciples, and that he did not riſe againe.

So they oppoſe his imputed righteouſneſſe, and they ſay, that every fox muſt pay his owne skin to the flayer, and they ſay, *ſit mors mea expiatio cunctarum tranſgreſſionum mearum*, Let my death be an expiation or full ſatisfaction for all my ſinnes.

And laſtly they oppoſe themſelves againſt his Goſpell, they call εὐαγγέλιον [*Avengilajon*] *nuntium vanum*, vaine tidings. אֱוֶן גִּלָּיוֹן

Secondly, if ye will reſpect their dealing with us in civill matters: they are worthy to be ſecluded from the ſociety of Chriſtians.

They care not to forſweare themſelves to us Chriſtians, they are moſt mercileſſe uſurers in exacting from the Chriſtians, and they who profeſſe Phyſick amongſt them, care not to poyſon Chriſtians, whom they call [*Goijm*,] *Gentiles*.

And if we ſhall adde further, that no falſe Religion ſhould

ſhould be tollerated, and the Lord commanded heretickes to be put to death, how then ſhould they be ſuffered in a Chriſtian Common-wealth?

What *Iewes* may be ſuffered in a common-wealth and who not.

But we muſt put a difference betwixt theſe miſcreants who raile againſt the Lord Ieſus Chriſt, and blaſpheme his name; and thoſe poore wretches who liue in blindnes yet, but do not raile blaſphemouſly againſt Chriſt; thoſe we ſhould pitie: Firſt, we ſhould pitie them for their fathers cauſe the Patriarchs. Secondly, we ſhould pitie them, becauſe Chriſt is come of them who is bleſſed for ever; thirdly, the Oracles of God were committed to them, *Rom.* 3. 2. and the *law was the inheritance of Iacob*, *Deut.* 33. 4. they were faithfull keepers of the ſame to others, and they were like a lanterne who held out the light to others, although they ſaw not with it themſelues. Fourthly, when we Gentiles were out of the Covenant they prayed for us, *Cant.* 8. 8. *We haue a little ſiſter what ſhall wee doe for her?* So when they are out of the Covenant; We haue an Elder brother, *Luke* 16. what ſhall we doe for him? And laſtly, becauſe of the hope of their converſion, that *they ſhall be graffed in againe*, Rom. 11.

The reaſons that ſhould moue us to pittie the *Iewes*.

Some Chriſtian Common-wealths admit them, but with theſe Caveats.

Caveat 1. Firſt, that they ſubmit themſelues to the poſitiue Lawes of the Countrie wherein they liue.

Caveat 2. Secondly, that they raile not againſt Chriſt, and be not offenſiue to the Chriſtians.

Caveat 3. Thirdly, that they be not ſuffered to marrie with the Chriſtians to ſeduce them.

Caveat 4. Fourthly, that they be not permitted to exhauſt Chriſtians with their uſurie.

Caveat 5. Fiftly, that they bee not admitted to any publicke charge, and that they be diſtinguiſhed from the reſt of the people by ſome badge or by their apparell: with

theſe

these Caveats, sundry Common-wealths have admitted them.

CHAPTER XVI.

Of the *Synedrion* of the *Iewes*.

MAT. 5. 22. *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Iudgement, and whosoever shall say to his brother* Raca, *shall be in danger of the Councell.*

THis word, *Synedrion*, is a greeke word, but changed and made a Syriack word, סנהדרין, are sitters in judgement, and *Sanhedrin*, are the Iudges who sat in the Councell, and the place it selfe was called *Synedrion*.

In the Syriack, *Domus judiciorum*, and *Domus Iudicum differunt*, the house of Iudgement, and the house of the Iudges differ: *Domus Iudiciorum* is the house where the Counsellers met, and *Domus judicum* according to the Syriack and Chaldy phrase, signifieth the Iudges themselves. So the Chaldees when they expresse the Trinitie, they call it *Domus Iudicij*, because there were three that sat in their lesser Iudicatories; and when *Batbdina* signifieth the Iudges themselves, it hath the point above *judin*, when it signifieth the place of Iudgement, it hath the point under *judin*.

There were two sorts of these *Synedria* amongst the *Iewes*, the great Councel and the lesser, the great Councell was called *Sanhedrin Gedolah*, and the lesser was called *Sanhedrin Ketannah*.

The great *Synedrion* sate at *Ierusalem* onely; the lesser

Synedria

The great Synedrion divided into five parts.

What meant by Synedrion and Councell.

The difference betwixt *Domus judiciorum* and *Domus Iudicum*.

בית דינא

Domus Iudicum.

בתי דינין

Domus judicij.

סנהדרין גדולה

סנהדרין קטנה

Synedria sat in other places also, and they were called κρίσεις, *judicia*.

Allusion. Vide Guilel. Schickardum de jure regio, & Ludovic. de Dieu.

The great *Synedrion* sat in *Ierusalem* onely, and Christ alludeth to this, *Mat.* 23.37. *A Prophet might not die out of Ierusalem.* So, *O Ierusalem, Ierusalem, which killest the Prophets, Mat.* 23.37. The great *Synedrion* judged onely of a Prophet.

The great *Synedrion* divided into five parts.

But *Gabinius* the *Proconsul* of *Syria*, divided this great *Synedrion* which sat onely at *Ierusalem* into five parts, whereof he placed one at *Ierusalem*, another in *Gadara*, the third in *Amathus* towards the red Sea, the fourth in *Iericho*, and the fift he placed in *Sephra* in *Galilie*. And Christ meant of these Councels when he sayes, *they will deliver you up to the Councels, Mat.* 10.17. At this time the great *Synedrion* was divided into five parts.

What meant by *Synagogues* and *Councels*.

They *shall deliver you up to the Councels, and they will scourge you in their Synagogues*; by their *Synagogues* he meant their Ecclesiasticall Iudicatories, and by the *Councels* their civill.

Rotundatio numeri quid?

The number that sat in this great Iudicatorie were seventie and two, six chosen out of every tribe; but for making the number round, they are called *Seventie*: the Scripture useth sometimes when the number is not full, to expresse the full number, as *Iudg.* 11.5. *Abimelech killed his brethren which were threescore and ten persons*, there were but threescore and nine of them, for *Iotham* fled. So *Gen.* 42.13. *Thy servants are twelve brethren, the sonnes of one man*; although *Ioseph* was thought to be dead, yet, to make up the number, because he had once twelve sonnes, they are called the twelve sonnes of *Iacob*. So *Num.* 14.33. *And your children shall wander in the Wildernesse fortie years, according to the number of the dayes that the Spyes searched the Land*; this was spoken to them two yeares after they came out of *Egypt*; yet the number is made up here, and it is called *fortie yeares*.

So

So 1 *Cor.* 15. 5. *He was seene of the twelve*; there were but eleven of them at this time, for *Iudas* was dead, & *Matthias* was not chosen as yet; yet he calleth them twelve, because they were once twelve, to make up the number. Sometimes againe though there bee moe for making round the number, they take away some, as *Luk.* 10. 1. the Syriack hath it, the *seventie two Disciples*, yet it is translated the *Seventie Disciples*. So the Seventie two who translated the Bible, are called the *Seventie*.

The uncertaine conjecture of *Sol: Iarchi* concerning their Election of the Seventie.

The Lord charged *Moses* to gather Seventy of the Elders of *Israel*, *Moses* said, how shall I doe this? If I shall choose sixe out of every Tribe, then there shall be sixty and two; and if I shall choose but five out of every Tribe, then there will bee ten wanting; and if I shall choose sixe out of one Tribe, and but five out of another Tribe, that will breed but strife amongst them. What doth he then? He made choice of sixe out of every Tribe, and he brought forth seventie two blanke papers; upon seventie of the papers, he wrote [*Zaken*] *senex*; and upon the two that remained, he wrote [*Hhelek*] *pars*. Now when the Tribes drew their Lots out of the Boxe, he who drew [*Zaken*] *senex*, *Moses* said unto him, *Antea sanctificavit te deus benedictus*; but he who drew [*Helek*] *pars*, he said unto him, *Non cupit te deus*. The Hebrewes say, that *Eldad* and *Medad*, *Num.* 11. 26. were of those who were written, but they went not out into the Tabernacle, because they drew [*Hhelek*] *pars*; but not [*Zaken*] *senex*, they were *inter conscriptos* (saith he) amongst these whose names were written, but not *inter electos*, amongst these who were chosen; and so the number seventie is made up without them.

[*Zaken*] *Senex.*

[*Helek*] *Pars.*

Two Presidents in the Councell.

There were two Presidents in this Councell; the first chosen in respect of his power, dignity, and wisedome, and he was called [*Nasbi*] *princeps*, & [*Rosh hajeshibbah*] *Pater*

[*Nasbi*] *Princeps.*

[*Rosh hajeshibbah*] *Pater Consessus.*

The order how they sat in Iudgement.

אב בית דין

Pater Consistorij.

Pater consessus, the father of the Assembly; and he it was (as the *Iewes* say) that succeeded *Moses*, who was the principall and the chiefe in the Councell; and upon his right hand sat he who was greatest amongst the seventie, and he was called [*Abh beth din*] *pater consistorij*; the rest sat according to their dignitie and age next to the Prince; and they sat in a circuit or a halfe Moone, that both the Presidents might haue them in their sight.

The time when they sat; the great Iudicatorie sat every day except on the Sabbath, and festivall dayes; and when they sat, the little *Synedrion* sat but from the morning Sacrifice until the sixt houre, that is, until our twelue; but the great *Synedrion* sat from the morning Sacrifice until the evening Sacrifice, that is, until our three of the clocke in the afternoone.

The time when they sat in these Iudicatories.

What matters were judged in the great *Synedrion*.

The matters which they judged in this Iudicatorie, were matters of greatest weight; as to judge of a false Prophet, when to make warres, appointing Magistrates for inferior Cities: so for Cutting off of a Tribe, and punishing the high Priest, and whether an Apostate Citie should be razed and cast downe or not; and they say that none might giue the bitter waters to the woman suspected of Adulterie but this Iudicatorie, *Num.* 5.29. So they say, when a man was killed, and the killer not knowne, none might measure from the place where the man was killed to the next Citie, *Deut.* 21.7 but the Elders of the great *Synedrion*, this case was onely tryed by them: So the raising up seed to his br[illegible]; and pulling off his shoe, if he refused, these were tryed by the great *Synedrion*.

Obiect.

Bellarmines argument to proue the pope to be aboue secular Iudges.

Bellarmine the Iesuite to proue the Pope to be aboue secular Iudges; alledgeth *Deut.* 17.12. *The man that doth presumptuously, and wil not hearken unto the Priest, and to the Iudge, even that man shall die.* Here he saith, the Magistrate doth onely execute the sentence of the Priest.

But

But first, *ex decreto judicis*, is not in the originall, but *according to the senttnce of the Law, Deut.* 17. 11. and the word should be read *disjunctivè, He that hearkeneth not unto the Priest or unto the Iudge, &c.* And by the *Priest* here is understood, not onely the high Priest, but other Priests, *Vers.* 9. When the high Priest and the Iudges sat together, then he that hearkened not to the sentence given by the Iudge, and interpreted by the Priest, was to die: so he who hearkened not unto the Iudge, although the Priest was not there, was to die; for these Iudicatories which are conjoyned, are sometimes distinguished, *Deut.* 17. 12. 2 *Chro.* 19. 8. and they must be interpreted respectiuely, as the Lawyers speake.

Ans.

In the lesser Iudicatorie, they might not judge of a capitall crime, unlesse they were twentie three a full number, so they judged of a beast that had killed a man or lien with a woman, to be put to death, *Levit.* 20. 16.

When they might judge of capitall crimes in the lesser Iudicatorie.

The *seventie* whom *Moses* chose now at the commandement of the Lord; *Numb.* 11. 25: differed from the *seventie* whom he chose at the commandement of *Iethro*, *Exod.* 18. they excelled the former *seventie* far in gifts, for they had the spirit of *Moses* upon them, and as the Mantle of *Elijah* when it was put about *Elisha*, then the spirit came upon him; so came the spirit of *Moses* upon the *seventie*; and the spirit of *Moses* was not diminished when it came upon the *seventie*, but the spirit of *Moses* in that houre was like the middle lampe of the Candlesticke, from the middle Lamp the rest were lighted, but the light of this Lamp was not diminished: so the spirit of *Moses* was not diminished when it came upon the *seventie*. *Moses* spirit of judgement was upon them all, but not his other gifts, as *Moses was mightie in words and deed*, but not they. *Moses* was the meekest man in the world, but not they. One *Moses* ruling in a Councell will make it famous, but to haue seventie like *Moses* sitting

The difference betwixt the seventie which *Moses* chose and the seventie which were chosen at the direction of *Iethro*.

The spirit of *Moses* was not diminished, when it was put upon the seventie.

ting in a Councell, (for they had the ſame ſpirit of ruling which *Moſes* had) that made it to excell all the Councels in the world, even *Areopagus* in *Athens*, and the Senate in *Rome*, and if we ſhall marke the unitie that was in this Councell, then we ſhall more admire it.

Obiect. Whether had the *Seventie* this gift of Propheſie continually or not?

Anſw. They propheſied for a day, but no more; therefore the Text ſaid, *Prophetarunt & non addiderunt, i.e. prophetare*; and ſo the phraſe is uſed by the Hebrewes, *Gen.* 8. 12. *Non addidit redire, She returned not againe*; ſo 1 *Sam.* 15. *Non addidit Samuel redire ad Saulem*, that is, *he ſaw him no more*; ſo *Prophetarunt & non addiderunt*, that is, *they propheſied that day and no more.*

The seventy which *Moſes* choſe had not this gift of Propheſie continually.

Concluſion. The concluſion of this is, the Lord did ſit here in the midſt of this great judicatorie, and he was their προέδρος and ὑπερπρόεδρος, he was the Preſident of their Councell, and therefore they that hearkened not to this Councell were worthy to die.

CHAPTER XVII.

Whether a Iudge is bound to give ſentence according to things prooved and alledged, or according to his owne private knowledge?

EXOD. 23. 1. *Thou ſhalt not receive a report; put not thine hand with the wicked to bee an unrighteous witneſſe.*

The opinion of ſome concerning the proceeding of a Iudge *ſecundum allegata & probata.*

SVndry doe hold, that a Iudge muſt not judge contrary to that which hee knoweth, whatſoever is alledged or proved to the contrary; for *whatſoever*

is

is not of faith is sinne, Rom. 14.23. that is, if a man doe a thing against his conscience, it is sinne: Wherefore, if a Iudge know a man to be innocent, and yet evidences be brought in against him that he is guiltie: then they hold that the Iudge should use all meanes to free the innocent man; as first, he should deale with the accuser not to proceed in his accusation, and should signifie unto him, that he knoweth well the innocency of the partie. Secondly, if this cannot helpe then he is bound publickly to testifie upon the Bench, the innocency of the partie, and he may deferre the giving out of sentence, unlesse he be charged by a superiour; but if the matter haue no successe that way, then he may remit him to a superiour Iudge, or will the partie accused to appeale to a superiour Iudge; but if he cannot prevaile any of these wayes, some doe will him rather to quite his place, than to giue out such a sentence against the innocent.

Although the light of nature it selfe, and the word of God both teach us, that the life of the innocent is to be maintained; yet when another law of greater force commeth in, then this must giue place; for reason it selfe teacheth us, that a Iudge is to proceed according to things proved, otherwise justice could not be preserved, and the good of the whole, is to be preferred before the good of a private man.

Why a Iudge must proceed according to things proved.

Object.

But it may be said this is both against the law of nature, and against the law written, to kill an innocent man.

Anſ.

To kill an innocent man accidentally, and besides his intention, when he is exercised in his lawfull calling; this is not a sinne to him; but if hee should of purpose kill an innocent man, that indeed were a sinne contrary to the law; and even as in just warre, when the victory cannot be had otherwise unlesse there be innocent men killed,

How a Iudge sinneth in giving out sentence against an innocent person.

killed, as well as the guiltie, yet they may be ſafely killed, becauſe the warre is juſt warre, and ſecondly, becauſe it is not their intention directly to kill the innocent, but becauſe otherwiſe the victory could not be obtained: So a Iudge is bound to proceed according to that which is proved, and if he kill the innocent man, it is beſide his intention; for his intention is here to doe juſtice, and not to kill the innocent, and he is bound to preferre the univerſall good, before the particular.

Obiect. But if he doe ſo, ſhall he not be guiltie, as *Pilate* was in condemning Chriſt?

Anſw. *Pilate* was an unjuſt Iudge, becauſe he pronounced falſe ſentence againſt Chriſt who was innocent, and this might have beene knowne *Iuridicè*, becauſe they were not *ἴσαι μαρτυρίαι, their teſtimonies agreed not*, as the Evangeliſt *Marke* ſaith, *Chap.* 14. 59.

How *Pilate* ſinned in giving ſentence againſt Chriſt.

Obiect. If a woman were proved to be the wife of *Titius*, whom *Titius* in his conſcience knoweth not to be his wife; although the Iudge ſhould command *Titius* to do the dutie of an husband to her, yet *Titius* ſhould rather ſuffer any puniſhment, than to performe that dutie to her, becauſe he knoweth her not to be his wife. So &c.

Anſ. Here we muſt diſtinguiſh betwixt that which is *intrinſecè malum*, evill in the owne nature of it, and that which is but accidentally evill; to commit whoredome is ſimply evill, but when the Iudge condemneth the innocent man whom he knoweth to be innocent, he doth not give out ſentence againſt the man, becauſe he is innocent, (for that were ſimply ſinne) but becauſe he is bound to execute judgement; and here the Iudge proceedeth as a publick perſon; but *Titius* is a private perſon onely, and therefore he is bound to doe according to his knowledge.

Malum { *intrinſecè.* / *per accidens.*

Obiect. If a Iudge ſhould heare two men diſputing, and one of them ſhould hold a tenent which were hereticall, and

and he ſhould conclude for him that is hereticall, yet I am not bound to follow his ſentence.

A judge when he condemneth a man according to the law, he maketh not a lie, as when he ſaith, ſuch a propoſition is true, when it is falſe; and in matters divine, he is not a Iudge as he is in the civill Court.

Anſw. A Iudge when he giveth out ſentence upon an innocent perſon, he maketh not a lie.

But if a Iudge ſhould be urged in his conſcience, and poſed, is this an innocent man or not? if he ſhould anſwer and ſay, he is not, then he ſhould anſwer contrary to his knowledge.

Object.

As a Iudge, he muſt anſwer that he is not innocent; here he muſt judge according to things proved, and the ſentence of a judge is the ſentence of publick authority, and when he judgeth ſo, he doth not againſt his conſcience; and here we muſt diſtinguiſh betwixt his ſpeculative and practick knowledge; although he be innocent according to private and ſpeculative knowledge, yet he is guiltie according to the courſe of the Law and publick authoritie.

Anſw. The ſentence of the Iudge is the ſentence of publick authoritie.

Scientia { *ſpeculativa.* / *practica.*

He that is innocent ſhould not be condemned; this man is innocent; therfore he ſhould not be condemned.

Obiect.

This man is innocent *in judicio ſpeculativo* in the ſpeculative judgement, but not *in judicio* in the practicall judgement; but turne it this way, he that is guiltie *in judicio practico* ſhould die, but this man is guiltie *in judicio practico*; therefore he ſhould die.

Anſw. A man innocent in ſpeculative judgement and yet guiltie in practicall judgement.

If a man ſhould produce an Inſtrument privately to a Iudge, a Iudge could not proceed upon this, becauſe he ſaw ſuch a thing, if it were not publickly produced in Iudgement; this knowledge which he hath by the ſight of this Inſtrument privately, he had it not as a Iudge, but as a private man. So &c.

Queſt. Whether is the Executioner bound to execute the man, whom he knoweth to be unjuſtly condemned?

Anſw. He is not the interpreter of the Law; for that is the

Whether the Executioner be bound to execute one that is condemned being innocent?

part of the Iudge, but he is onely to execute the ſentence pronounced by the Iudge: but if he ſhould know the ſentence to be falſe which is given out upon the innocent man, then he ſhould abſolutely refuſe and ſay, *It is better to obey God then men*, *Act.* 4.19. He is bound to obey his ſuperiour in a good cauſe, and in a doubtfull cauſe; but not in that which he knoweth altogether to be falſe.

Queſt. But what if a Iudge doubt in his conſcience, in ſuch a caſe what is he to doe;

Anſw. Here he is not to giue out ſentence, for that *which is not of faith is ſinne*, *Rom.* 14.23. That is, whatſoever he doth againſt his conſcience.

Concluſion. The concluſion of this is, ſeeing the ſentence of judgement dependeth upon the witneſſes, there is great fidelitie required in them, that the Iudge may proceed orderly in judgement, and that he make not a falſe ſentence proceed as it were out of the mouth of God.

CHAPTER. XVIII.

An partus ſequitur ventrem?

GEN. 21.10. *Caſt out the handmaid and her ſonne: for the ſonne of the bond-woman ſhall not bee heire with my ſonne* Iſaac.

GOD who is the God of order, and not of confuſion, hath debarred the children from ſundry priviledges for their fathers ſinnes.

The children of Heathen Parents were not admitted to the Covenant, untill they became Proſelytes.

Firſt, if both the Parents were Heathen, the Lord ſecluded the children from the Covenant, and they were not circumciſed, untill they became Proſelytes, & they were not circumciſed *nomine Parentum*, in the name of their

their fathers, but when they imbraced the faith & were converted.

Secondly, If both the Parents were *Iewes*, and did not beget their children in wedlocke, then the children were secluded from the inheritance, *Iudg.* 11.2. *Thou shalt not inherite with us, because thou art the sonne of a strange woman.*

Thirdly, If an *Israelite* had married a bond-woman then the children were secluded from the inheritance, although their fathers were free: those who were borne of Handmaids were alwayes reputed servants: and God applyed this to Christ himselfe as he was man, *Esay* 49. 5. *I haue called my servant from the wombe*; so *Esay* 42.1. *Behold my servant whom I uphold, my Elect in whom my soule is well pleased. Marie* called her selfe the *Lords handmaide Luk.* 1.28. therefore Christ as man borne of *Marie* the handmaide was a servant.

Christ as man was a servant.

But ye will say that things take their denomination from the best part; as Water and Wine mixed together is called Wine; so Chaffe & Wheat mingled together, yet it is called Wheat; Why then should not the child be reckoned to be free, after his father, and not reckoned bond, after his mother, who is a bondwoman?

Obiect.

In Physicall mixtures it is so, but it is not so in marriage; this is rather like that which is spoken in the Schooles *Conclusio sequitur deteriorem partem*, if any of the premisses be particular, so is the conclusion.

Answ.

In Physicall mixtures things take their denomination from the better part.

The Doctors of the *Iewes* propound this case, if a Heathenish captiue woman were taken in the Warres, she is converted and becommeth a Proselyte: whether should her childe be judged to be a freeman or not in *Israel*? And they answere, that this childe borne of this stranger, is not to be counted a freeman, *Verùm Senatus suo decreto Lustrari eum tantum curat*, they cause only to wash him, but they will not circumcise him, untill hee

H. Melahh. 8.9.

be able to make confeſſion of his faith, and become a proſelyte; and here they ſay, *Partus ſequitur ventrem*, if the mother had beene a freewoman, either before, or after the birth amongſt the *Romans*, the childe was reputed to be free; but not ſo amongſt the people of the *Iewes*. Wherefore the Iudges in *Iſrael* willed all true *Iſraelites*, not to match themſelves unequally in degrees, for the diſgrace which it brought upon their children, making them uncapable of freedome, and unfit to be heires.

Concluſion. Difference betwixt the Iudiciall Law and the Covenant of grace.

The concluſion of this is: Here we may ſee the excellency of the Covenant of grace above the Iudiciall Law; for if any of the Parents be faithfull, then the child is holy, 1 *Cor.*7.14. that is, he may be admitted to the Covenant.

CHAPTER XIX.

An error perſonæ irritat contractum?

IOSH. 8.18. *And the children of* Iſrael *ſmote them not, becauſe the Princes of the Congregation had ſworne unto them by the Lord God of* Iſrael.

IT may ſeeme that *Error perſonæ irritat contractum*, that the error of the perſon nullifieth the contract, as if a man married one woman inſtead of another, the marriage is nullified.

Obiect. If the error of the perſon make the contract null, what ſhall we thinke of *Iſaacs* bleſſing, who bleſſed *Iacob* inſtead of *Eſau*? and yet the bleſſing was effectuall; and what ſhall wee thinke of *Ioſhua's* Covenant made with the *Gibeonites*, whom hee tooke to bee ſtrangers? and

and yet the Covenant stood firme and sure; and what shall we say of *Iacobs* marriage with *Leah* in stead of *Rachel?* Here the marriage was not irritat and made voide, although there was an errour in the person.

Answ.

Of *Iacobs* marriage with *Leah:*

First, for *Iacobs* marriage with *Leah* in stead of *Rachel*, if *Iacob* had not afterwards approved this marriage and gone in unto her, and begotten children upon her, the marriage had beene voyde; but because he went in unto her, and begot children upon her, this error was taken away.

Of *Isaacs* blessing *Iacob* in stead of *Esau.*

Secondly, it may be answered for *Isaacs* blessing, in blessing *Iacob* in stead of *Esau* & *Iosuas* Covenant made with the *Gibeonites*. There were three who concurred here. First God; secondly, the persons who craftily concurred here to deceiue; and thirdly, the persons who were deceived. In *Isaacs* blessing we haue to consider: first God, who cannot deceiue, nor be deceived; then *Rebecca* and *Iacob*, who craftily deceiued; and Thirdly, *Isaac* who was deceived. Now because it was Gods intention to give the blessing to *Iacob*, therefore neither *Iacobs* craft nor *Isaacs* error, could hinder the blessing; *Isaac* giveth the blessing ignorantly, but because it was according to Gods intention and revealed will, who was the principall giver of the blessing, therfore the blessing was effectuall.

In blessing of *Iacob* three persons concurred.

Iosuas Covenant with the *Gibeonites.*

So in the Covenant with the *Gibeonites*, the Lord commanded to offer peace to the seven Nations if they would seek it, now in commeth the deceit of the *Gibeonites*; and errour of *Iosuna* who is deceived, yet because it was Gods chiefe intention, that those of the seven Nations who sought peace should be saved; therefore the oath stood firme, and the error in the person did not make it voyde: and the matter may be cleared thus: the Lord forbiddeth *a brother to eate with a railer, a drunkard, or an extortioner.* 1 *Cor.* 5. 11. but if a drunkard, or a railer, or an extortioner

Simile.

tioner should come to the Table of the Lord, I am not to refuse to eate at that Table, although the drunkard be there. The reason is, because this is not my private Table, but the Lords banquet, and I expect the blessing onely from him in it, and the sinnes of the drunkard cannot hinder me; but if I should bid such a one to my house to eate with me, then I should be guiltie of his sinne. So the Covenant here is the Lords Covenant, and the deceiver is not able to make it of no effect. But where the principall intention of the contracter is deceit, and the person with whom the contract is made is deceived, then the contract is nullified; as if a man should ignorantly buy a free man for a slave, here the free-man should be released, *& error personæ irritat contractum.*

When the errour of the person maketh the contract of no effect.

Obiect.

But yee will say, in all contracts God hath an hand, and he is never deceived, therefore no such contract should be dissolved, where there is *error personæ.*

Answ.

In the blessing betwixt *Isaac* and *Iacob*; and the contract betwixt *Ioshua* and the *Gibeonites*, God had set downe his revealed will, what he was minded to doe in both of these; and therefore neither the error of *Isaac*, nor the deceit of *Rebecca* and *Iacob* made the blessing of no effect, so neither in the contract betwixt *Ioshua* and the *Gibeonites*. But the Lord forbiddeth fraudulent contracts in his Word, neither is it his intention that such contracts should be made, therefore they are of no effect.

God had revealed his will in the blessing of *Iacob*, and the sparing of the *Gibeonites*.

CHAP.

CHAPTER XX.

That a Iudge may give out ſentence by the information of the falſe witneſſes, and yet be free.

2 SAM. 1. 16. *And* David *ſaid unto him, thy bloud bee upon thy head, for thy mouth hath teſtified againſt thee.*

The chiefe part in judgement dependeth upon the witneſſes.

IN Iudgement the principall part dependeth upon the witneſſe, and if they teſtifie an untruth, they make a wrong ſentence to proceed out of the mouth of a juſt Iudge: *David* here giveth out ſentence againſt the *Amalekite*, it was a juſt ſentence in reſpect of the Iudge, becauſe hee condemned him out of his owne mouth, but a wrong ſentence in reſpect of the *Amalekite*, becauſe he did not kill *Saul*, but bragged onely that he had killed him, for the Text ſaith, that *Saul* killed himſelfe, 1 *Sam.* 31. 5.

Simile.

When the *Grecians* beſieged *Troy*, *Palamedes* was killed there amongſt the reſt; and when the *Greekes* had raiſed their ſiege from *Troy*, and taken Ship to returne to *Greece*; *Nauplius* the father of *Palamades* to bereven-ged upon the *Greekes*) tooke a Boate in a darke night and went into the Sea. and ſet up a Beaken upon a rock, which when the *Greekes* did ſee, they tooke it to be the Harbour, and directed their Courſe towards it, and ſo they runne the moſt of their Shippes upon the rockes, and were caſt away. We cannot ſay here, that the fault was in the Pilots, becauſe the Shippes were caſt away; but the fault was in falſe *Nauplius*, who held up a wrong light unto them. So when a good Iudge giveth out a wrong

wrong sentence, the fault is not in the Iudge, but in the false witnesses, who hold up a false light unto him, and therefore the Iudge should labour to punish these false witnesses, and to restore the partie who is wronged to his right; and as *Telephus* was healed by the speare that hurt him, so should they studie to cure the person whom they have wounded by their sentence.

A Iudge must not proceed without witnesse.

If a Iudge call two or three witnesses, that is the first thing required of him in tryall of the truth, *nam testimonio unius non proceditur*, for they must not proceed in judgement with one witnesse, & one witnesse doth not prove. There are three witnesses in heaven to certifie us of the truth, *the Father, the Word, and the holy Ghost*. And there are three that beare witnesse to us in the earth of the remission of sinnes, *the Spirit, the water, and bloud*, 1 *Ioh*. 5.7.8. So in Iudicatories of the Church three witnesses are required, 2 *Cor*. 13.1. *This is the third time that I am comming to you, in the mouth of two or three witnesses shall every word bee established*. So in the tryall of civill causes, every thing was established by the mouth of two or three witnesses, *Deut*. 21.15.

A Iudge is to make choise of faithfull witnesses.

Secondly, the Iudge must call faithfull witnesses; they are called faithfull witnesses when they are reputed so in the common estimation of men, *Esay* 8.2. *And I tooke unto me faithfull witnesses, Vriah the Priest and Zechariah the sonne of Ierebechiah, Vriah* was not a faithfull man, yet because he was so reputed amongst the people; therefore he is called a faithfull witnesse.

They must be eye witnesses.

Thirdly, He must call witnesses who have both heard and seen, 1 *Ioh*. 1.1. *That which we have heard, that which we have seen with our eyes, which we have looked upon, &c*.

Fourthly, They must be *contestes*, and their testimonies must be ἰσαιμαρτυρίαι, *agreeing in one*, *Mark*. 14.56. Now if the Iudge proceed this way, and the sentence be false, it is not his fault, for by the mouth of two or three

three witneſſes every word ſhall be eſtabliſhed, that is, ſhall be holden for truth.

When a Iudge demaundeth of the witneſſes, he aſketh them not τὸ τί ἐστὶ, what murther is. Secondly, he asketh not of them τὸ ὅτι, the effects and conſequents of murther which follow it, as the guilt and puniſhment. Thirdly, τὸ διότι, he asketh them whether it were caſually or maliciouſly done. And fourthly, περὶ τοῦ τί ἐστὶ, if they ſaw him kill ſuch a man; this is the ſpeciall thing that they require, and if the Iudge give out ſentence this wayes according to things proved, then the blame lieth not upon him if there bee a wrong ſentence pronounced.

Obiect. It may be ſaid, when a man taketh a thing to bee a truth, although it bee an untruth, he ſpeaketh an untruth: why doth not a Iudge then pronounce a ſentence which is not true, although he take it to be a truth?

Anſw. There is a greater uniformitie required betwixt the mind and the tongue, then betwixt the ſentence of the Iudge, and the teſtimonie of the witneſſes; for there is nothing required in the Iudge, but that he proceed *ſecundùm allegata & probata*, according to things alledged and proved.

CHAPTER. XXI.

Of one who killed in ſudden paſſion.

2 SAM. 14. *And thy hand-maid had two ſonnes, and they two ſtrove together in the field, and there was none to part them, but the one ſmote the other and ſlew him.*

Difference betwixt things done in paſſion, and deliberately.

THere is a difference betwixt thoſe things which we doe in a ſudden paſſion, and thoſe things which are done deliberately: thoſe things which children, mad men, and beaſts doe, they are not ſaid to be done

done deliberately they come not from the will, which is *principiũ agendi; possunt lædere, sed non injuriâ afficere.*

Violentum. *Coactum.* *Non spontaneum.* *Voluntarium.*

Againe, there is a difference betwixt *violentum, coactum, non spontaneum*, & *voluntarium*. *Violentum* is that, which by outward force a man is constrained to doe, and here the will giveth no consent at all: as when they drew the Martyrs before their Idols and put incense in their hands. *Coactum* is that, when there is some externall violence used to enforce and compell a man to doe such a thing, against which he standeth out and resisteth for a time, but yet in the end he yeeldeth for feare: as *Origen* did to Idolatrie. But *non spontaneum* is this, when it is partly with the will, and partly against the will; *Christ* sayd vnto *Peter*, *Ioh.* 21. 18. *they shall carry thee whither thou wouldst not*, meaning what death he should dye; It was partly with *Peters* will and partly against his will, that he went to martyrdome. *Voluntarium*, is that when the will giveth full consent to doe a thing.

When a man killeth his neighbour in suddaine passion he is not violently drawne to this sinne; neither is he compelled to this sinne; *prima principia concupiscible et irascible, sunt interna homini*, and cannot be compelled; and in this sense he who killeth in suddaine passion, is sayd to doe it willingly; but if we will respect the will as it is abnubilated with the perturbation of anger for the time, he did it not willingly, but *non sponte* which is a midst betwixt *sponte* and *invite*. *Peter* sayd to *Christ*, *Lord I will lay downe my life for thy sake*, *Iohn* 13. 3. no doubt hee had an intention to dye with him when he spake these words; but they shall *carrie thee whither thou wouldest not*, here he was not willing to die; so that he was partly willing, and partly not willing, hee was not altogether willing, nor it was not altogether against his will, but it was partly with his wil, and partly against his will.

We

We doe a thing *Sponte*, we doe a thing *invitè*, and we doe a thing *non invitè*. We doe a thing *Sponte*, when we are altogether willing to it; we doe a thing *invitè*, when it is partly with our will, and partly againſt our will; we do a thing *non invitè*, *quando procedit ex ignorantia comitante* when it proceedeth of ignorance which accompanieth the fact; as when *Mutius Scævola* killed another inſtead of *Porcenna*, and when it was told him that he had miſſed the King, and killed another, he was ſory that he had not killed the King; this action was neither done *Sponte*, nor *invitè*, but *non invitè*; but when a man killeth in ſudden paſſion, and after that his paſſions and perturbations are ſetled, he is ſory that he hath done ſuch a thing, and is grieved that *primus impetus non eſt in ſua poteſtate*, then he doth it *invitè*, the firſt motion is not in his power.

Sponte.
Invitè.
Non invitè.

Simile.

There is a twofold concupiſcence, and antecedent concupiſcence, and a conſequent concupiſcence; the antecedent concupiſcence is that, when the paſſion preventeth the will, and moveth it; but the conſequent concupiſcence is that, when the will willingly worketh, and ſtirreth up the paſſion, and it may execute the ſinne more readily, when paſſion preventeth the will, then it extenuateth the ſinne, but when the will ſtirreth up the paſſion, then it augmenteth the ſinne.

Concupiſcentia { *Antecedens.* *Conſequens.*

Againe, wee muſt make a difference betwixt theſe two, to doe a thing *ex ira*, and to doe a thing *iratus*; when a man doth a thing *ex ira*, anger is onely the cauſe of it, and it repenteth him of it afterward that he hath done it; but when he doth a thing *iratus*, it doth not proceed principally from his anger, but from ſome other bad diſpoſition, and hardly ſuch a man repenteth him of his fact.

Agere { *Ex ira.* *Iratus.*

Laſtly, there is a difference betwixt *eligere* and *præeligere*; *eligere* is to follow ſenſe and appetite, but *præeligere*

Eligere.
Præligere.

Anger followeth the complexion of the bodie.

eligere is to follow reaſon: when a man killeth in ſudden paſſion, it is *electio non præelectio*: This ſinne of anger commeth commonly of the complexion of the body, *nam ex iracundis naſcuntur irati*, angrie men are borne of angrie parents; the Philoſopher ſaith, a certaine man being challenged for bearing of his father, gave this anſwer; My father beat his father, and pointing to his ſon with his finger, he ſaid, this my ſon will beat me alſo, theſe hereditary evils are hardly cured.

The woman of *Tekoah* when one of her ſonnes killed the other, ſhe begged of the King to remember the law of the Lord, that her other ſonne might be ſaved in the Citie of Refuge, which the King granted unto her willingly, 2 *Sam.* 14. becauſe hee killed him in ſudden paſſion.

CHAPTER XXII.

Whether they might take the ſonnes of the Prophets widow for debt or not?

2 KING. 4. *Now cryed a certaine woman of the wives of the ſonnes of the Prophets unto* Eliſha *ſaying, the Creditour is come to take unto him my two ſonnes to be bondmen.*

IT is a pittifull thing to adde griefe to thoſe who are in griefe already; this widow ſhe was in griefe already, and thoſe who would take her ſonnes from her, adde new griefe unto her. The Lord ſaith, *Make not ſad the heart of the widow*, Ier. 22. 3. *Elias* 1 King. 17. 20. ſaid unto the Lord, *O Lord my God, thou haſt brought evill upon this widow with whom I ſojourne, by ſlaying her ſonne:*

ſonne? As if he ſhould ſay, is it not enough, O Lord, that thou haſt taken away her husband, but thou wilt take away her ſonne alſo? The Lord could not doe wrong to this widow by taking away both her ſonne and her husband; but they who came to take this poore widowes children, did great wrong to her, in adding new griefe to her.

The widow in the Hebrew is called [*almonah*] *mutta ab* [*Alam*] *ſilere*, becauſe ſhe hath no body to ſpeak for her; and ſhe is called [*Rikam*] *emptie*, *Ruth* 1.21. becauſe ſhe wanteth a husband to defend her; a widow *who liveth in pleaſure, ſhee is dead while ſhee is living*, 1 *Tim.*5.6. but a *widow that is a widow indeed and deſolate, truſteth in God*, and ſhe is civilly dead when ſhee wanteth the meanes to helpe her.

The Lord forbiddeth in his Law to take to pledge the upper or the nether Milſtone, which are the meanes to maintaine the mans life, *Deut.*24.6. The widowes two ſonnes were (as it were) the nether and the upper Milſtone to gaine her living. Secondly, the Lord forbiddeth to take to pledge the cloths in which the poore man lieth in the night, for he ſaith, *when he cryeth unto me I will heare, for I am gracious*, *Exod.* 22.27. And when thoſe two ſonnes of the widow were taken from her, did not the Lord heare her, a poore woman, a poore widow, the widow of one that feared the Lord, the widow of a Prophet? Yes verily, he heard her and that quickly; And, he that ſaith, *Touch not mine anointed, and doe my Prophets no harme*, *Pſal.*105.15. ſo hee ſaith, touch not the Prophets widow, nor her ſonnes, and doe them no harme. Thirdly, the Lord commanded them when they went to ſeek the pledge, that they ſhould not goe in into the houſe to fetch it, but they ſhould ſtand abroad, and the man ſhould bring it out himſelfe, *Deut.*24.10. But they who violently tooke

away the womans sonnes observed not this, but did as the wicked servant in the Gospell, who tooke his fellow-servant by the throat, saying, *Pay me that thou owest, Mat.* 22. 28.

Obiect. Yee will say, this was a just debt, and therefore ought to be payd.

Answ. See what *Esay* answereth, *Chap.* 58. 6. *Is not this the Fast that I required, to undoe the heavie burden, and to let the oppressed goe free?* This debt was a heavie burden upon the poore womans shoulders, and therefore they ought to have remitted it. *Iob* 22. 6. *Thou hast taken a pledge from thy brother.* חבל *Hhabbel*, signifieth both *pignus* and *funis* a pledge, and a cord, because it bindeth as strongly as cords doe; and the *Greekes* call it ἐνεχύρα, *Quasi obligatio, suppositum, & obnoxios sibi subijcere*, with this cord they would have bound the poore widow.

חבל { *Pignus.* *Funis.*

Iob when he describeth the oppressor, *Chap.* 24. 3. he saith, *he taketh away the widowes Oxe for a pledge*; he taketh the Oxe, the beast that is so needfull for her, therefore he that tooke an Oxe was bound to restore five Oxen for him, *Exod.* 22. 1. Againe, to take the widowes onely Oxe, we see how *Nathan* exaggerateth the rich mans fault, for taking the poore mans only sheepe, 2 *Sam.* 12. And if it be oppression, and a crying sinne to take the poore widowes Oxe, what a sinne was it to take her sonnes, who should have relieved her in her necessitie? *Ezek.* 18. 16. it is a note of the child of God, that he withheld not the pledge from the poore. In the Originall it is [*Hhabbol lo hhabbal*] *Pignorando non pignoravit* hath not withholden the pledge, the repetition of the same word signifieth to take away the pledge, and to keepe it.

חָבֹל לֹא חָבָל *Pignerando non Pignoravit.*

The widow of *Tekoah*, when one of her sonnes had killed the other, and the revenger of the blood came to kill, shee desired that her other sonne which was alive, might

might be saved, because hee was her *unica pruna*, her onely sparkle that was left alive, 2 *Sam.* 14. Wherefore to take this widowes two sonnes from hir, was to put out her light.

The conclusion of this is. Of all sorts of oppression this is one of the greatest, to doe wrong to the fatherlesse, and the widow; for the Lord is a *father to the fatherlesse, and a Iudge of the widowes*, Psal. 68. 6. therefore men should beware to wrong or harme them: God will defend their cause, he *relieveth the fatherlesse and the widow*, Psal. 146. 9. And he that is their Redeemer is strong. *Conclusion.*

CHAPTER XXIII.

Whether a man may sell his sonne for debt, or not?

MAT. 20. 25. *But for as much as hee had not to pay, his Lord commanded him to be sold, and his wife and children, and all that hee had, and payment to bee made.*

THere are three sorts of commanding in the family; the first is *Herilis potestas*; the second is *Maritalis potestas*; and the third is *Patria potestas*; these three sorts of power differ.

Herilis potestas, is like the government Monarchicall, which hath more absolute commandement to dispose of things, so had the Master, *Mat.* 20. 25. over his servants, when he commanded the man, his wife and children to be sold.

The second sort of commanding in the family, is the autho-

authoritie which the man hath over his wife, and this is like the Aristocraticall power, for the man in his necessitie, may not sell his wife to set himselfe at libertie, *ut uxor non est in bonis*, shee is not a part of his goods.

The third sort of commanding in the house, is *Patria potestas*; and here the father hath a greater authoritie over the children, for they are a speciall part of the fathers possession; *Deut.32.6. Ipse est pater tuus qui possedit te? Is not he thy father that hath bought thee.* The Lord permitted a man to sell his children under the Law, *Exod.21.7. If a man sell his daughter to bee a hand-maide.* So *Ezra* 2.5. the *Iewes* being in debt sold their children.

Iacob when he made his latter will, *Gen.42.22.* he saith, *I gave to thee one part above thy brethren, which I conquered with my bow and with my sword. Iacob* himselfe never purchased *Sichem*, but his sonnes purchased it when they killed the *Sichemites*. Why doth he say then, *which I have purchased with my Bow?* The reason of this was, because *Iacob* was Lord over his children, and over all that they conquered.

A father hath such authoritie over his sonne, that he might sell him untill he was *sui juris*, that is, untill he was one and twentie yeares old. First, he might sell him before he was seven yeare old; then he might have sold him the second time, untill he was fourteene yeare old, if his debt had not beene payed: and thirdly, he might have sold him untill he was twentie one. So he might sell his daughter, *Exod.* 21.7. It is not understood here, that he might sell his daughter when she was readie to be married, but simply, he might sell her at any time. And the Lord alludeth to this forme, *Esay* 50.1. *Which of my Creditours is it, to whom I have sold you?* The father might sell himselfe, therefore he might

Allusion.

might ſell his ſonne, becauſe his ſonne is but a part of himſelfe.

But there are ſundry things which cannot bee ſold *Quia nullam admittunt æſtimationem*, that can admit of no valuation, as bloud, chaſtitie, libertie, and ſuch like.

Obiect.

This was not properly a ſale, but only an enterchange of his libertie for his fathers redemption. *Non eſt conditio abſoluta, ſed quaſi ſub pacto, tenetur enim emptor filium reſtituere, ſi juſtum pretium offeratur illi*; That is, this condition in ſelling of his ſonne was not abſolute, but the contract was ſo made, that the buyer was bound to reſtore his ſonne backe againe to him, if he had offered him a ſufficient price.

Anſw.

D. ll. 2. Cap. de Patribus qui filios diſtraxerunt.

In the naturall body, the hand or any other member will caſt up it ſelfe to ſave a ſtroke from the head; ſo ſhould the naturall ſonne doe to relieve his father. *Ruben* offered himſelfe in ſtead of *Benjamin*, to be a bond-ſervant, *Gen.* 44.33. Now if *Ruben* offered this for his youngeſt brother, much more ſhould the ſonne offer to become a bond-ſervant for his old father.

The concluſion of this is, the *children ought not to lay up for the Parents, but the Parents for the children*, 2 *Cor.* 12.17. yet to ſupply their fathers neceſſitie, they ſhould be content to quite their libertie, and all that they have for their fathers libertie.

CHAPTER XXIIII.

Of their divers ſorts of Rulers and Commaunders.

EXOD. 18. 25. *And* Moſes *chooſe able men out of all* Iſrael, *and made them heads over the people, Rulers over thouſands, &c.*

שֵׁבֶט *virga.*
שִׁבְטֵי *Tribus.*

THe people of the *Iewes* were divided into twelve Tribes, thoſe Tribes were called *Shebhte*, becauſe they had a rod carried before them.

Before the renting of the ten Tribes from *Iuda* they were called *Iſraelites*; but after the rent of the tenne Tribes, the two Tribes and the halfe were called *Iuda*, and the tenne Tribes were uſually called *Iſrael*; and ſometimes *Ioſeph*, and *Izreel*, and ſometimes *Iacob*. And in the Captivitie they are called *Iewes*, as *Eſter* 2.5. *Mordecai* of *Benjamin* is called a *Iew*, ſo *Eſter* 3. *Haman ſought to deſtroy all the Iewes*: and they are all called *Iſrael* in the Captivitie, *and thou ſhalt beare the iniquitie of Iſrael and Iuda, Ezek.* 4. And once *halevj*, *Mal.* 2.8. *cum* [*he*] *demonſtrativo*, to ſignifie that *levi* is not put here for a proper name.

הַלֵּוִי *cum* ה *demonſtrativo.*

Thoſe who ruled the twelve Tribes were divers, *Ioſhua* 23.2. *Ioſhua called for all Iſrael, for their Elders, for their heads, for their Iudges and for their officers.*

For the *Elders*, theſe are called *zekenim*, and the *Seventie* tranſlate them γερόντοι, *id eſt*, *majores*, *zekenim* is ſometimes taken for a great *Synedrion*, and ſometimes for the Kings Councell, 2 *King.* 1.10. And *Iehu* ſent unto *Samaria* to the Rulers of *Izreel*, here the word *Elders* is taken for the Kings Councell, and not for the *Synedrion*

זְקֵנִים *Seniores.*

nedrion, for it ſate in *Ieruſalem*: and ſometimes in the leſſer Cities *zekenim* are called *Senatores*.

Secondly, He called for [*roſhim*] *their heads*, which the *Seventie* tranſlate ἀρχοντες, *Principes*; This word [*roſh*] is taken ſometimes for the Captaines of the Armies, 1 *Sam.* 11.11. *And Saul divided his Armie into three heads*, that is three Companies, *Iudg.* 11.7. *eris nobis* [*leroſh*] *in caput*, the *Seventie* tranſlate it εἰς ἀρχοντα. So [*roſh*] is taken for the heads of the families, and they are called [*roſhe abhoth*] here; *Ioſhua* ſent for the Captaines of the Armie.

ראשים *Capita, Principes.*

Thirdly, He ſent for [*Shophetim*] the Iudges, that is the Rulers of the Cities, and theſe alſo were called [*Omanim*] 2 *King.* 10.1.

אמנים שופטים vel *Iudices.*

Theſe who ruled the people, were either the heads of the Tribes, and they were called *ſhare haſhebhatim*, or φύλαρχοι: theſe conveined the Tribes, and were Captaines in their warres, for the Tribes had their owne proper warres, ſometimes one againſt another; ſo the *Danites* made warre againſt them of *Lachis*, and they of *Ephraim* againſt *Iepthe*, *Iudg.* 12.

שרי השבטים φύλαρχος.

Or elſe they were Commanders in ſome part of the Tribe, for the Tribes were divided into families, and theſe who were chiefe in the familie were called [*Share miſhpahhim*] or *Patriarchæ*, *capita familiarum*, the Patriarchs or heads of the families.

שרי משפטים *Capita Familiarum.*

Theſe families againe were divided into thouſands; Example. In *Iuda* there were five great families, or [*alphe*] thouſands, and they are five Commanders who were called χιλίαρχοι, *Numb.* 1.16. theſe were the heads of thouſands in *Iſrael*. And *Micha* alludeth to this *chap.* 5.2. *Bethleem Ephrata although thou bee little amongſt the thouſands of Iuda.* Secondly, ſome were Commanders over hundreds, and they were called ἑκατόνταρχοι. Thirdly, they were Commanders over fif-

ties, *Eſay* 3.3. And laſtly, Rulers over ten. This diviſion was inſtituted by *Moſes* by the Counſell of *Iethro*, and approved by *Iehoſaphat*, 2 *Chron.*19. Theſe Commanders over thouſands, hundreds, and fifties were [*bagnale ribboth*] Lords to take away ſtrife from the people, like our Iuſtices of peace; and they differed from the ordinary Iudges called *Shophetim*.

בַּעֲלֵי רִבּוֹת

שׁוֹפְטִים

שׁוֹטְרִים

Laſtly, They had their [*ſhoterim*] which word is diverſly tranſlated by the *Seventie*: firſt they tranſlate it ἐχβιάσυς, becauſe by force they compelled men to obedience, *loro et baculo cogebant*: and ſometimes they tranſlate them ῥαβδοῦχυς, becauſe they carried a rod: and ſometimes ἐργοδιώκλας, *Pro.6.6. Goe to the Piſmire, who hath not* [*Shoter*] *over-ſeer* or *ruler*. So *Exod.*5.15. they tranſlate *Shoterim* γραμματοεισαγωγῆς, as yee would ſay, *inſtitutores vel doctores*, becauſe they taught the people obedience to the Magiſtrates: and *Act.*13.35. γραμματεὺς; *Syrus habet, caput urbis*. *Iunius* tranſlates it *moderatores*, & *Aquila* tranſl teth it ἐκδικητὰς, *facinorum Vindices*. Laſtly, they tranſlate *ſhoterim*, ὑπηρέτας, under-rowers; for as in a Gallie there are commanders, rowers, and under-rowers; ſo in this well conſtituted Common-wealth of the *Iewes*, there were ſupreame Commanders, Commanders in the middle degree, and Commanders in the inferiour degree.

CHAPTER XXV.

Of their civill counting of their times, and firſt of their Houre.

Of their times.

THe *Greekes* derive the houre from ὁρίζεσθαι, *terminare*, becauſe it meaſured the times of the yeare; or from ὁρᾶν *cuſtodire*, becauſe they fained

ned that the houres kept *Apolloes* gates; but it seemeth rather to bee derived from the *Hebrew* word [*Or*] *lux* and hence the *Egyptians* call the Sunne ὁρός *Appollo*.

The *Greekes* at the first had no other division of the yeare but into foure seasons which they called *quatuor horæ anni*: the foure seasons of the yeere and the *Latines* called them *quatuor tempestates anni*, the foure seasons of the yeare. The like division they made of the day & they said, *solis occasus suprema tempestas esto*, let the setting of the sunne be the last season of the day,

Afterward they divided these *tempestates* into so many houres in the day, those houres were either called *horæ minores*, and they were measured by the Zodiack, and planetarie or unequall houres, because of the obliquitie of the Zodiacke; or else they were called *horæ æquinoctiales* equall houres, because of the streightnesse of the Equinoctiall.

The *Iewes* at first learned the division of the day into whole houres from the *Romanes*, for before this the houres were either halfe-houres, or καιρικαὶ occasionall houres, as to dine and to suppe: So the houres of dinner and supper were described of old by drawing of water. as *Rebecca came out to draw water. Gen.* 24.11. This was the evening time when women came out to draw water, So they noted the dinner time by drawing of water. *Ioh.* 5.31. when the woman of *Samaria* came out to draw water then the Disciples brought meate to Christ and desired him to eate; This was dinner time.

Septuaginta dixerunt τὸ πρὸς ὄψε ἡνίκα ἐκπορεύονται αἱ ὑδρ[illegible] μέναι.

Dinner and supper described by drawin[illegible] of water.

Of the houres upon *Ahaz* Diall.

THe houres set upon *Ahaz* Diall were unequall, or planetarie houres, because this diall was made upon a polar ground.

There

Fiue ſorts of Dials.

There are fiue grounds upon which a diall muſt be made: Firſt upon the elevation of the Equinoctiall, whoſe houres are alwayes equall. Secondly verticall, and it ſheweth onely from ſixe to ſixe equinoctially, Thirdly meridionall, which ſheweth the houres from the riſing of the Sunne, unto the mid-day, upon the Eaſt ſide, and from the mid-day till the Sunne ſet upon the Weſt ſide. Fourthly horizontall, which hath no ſhadow under the Equinoctiall, or neere the Equinoctiall. And the laſt is the polar diall, which followeth the Zodiacke, and the houres are contracted upon the South ſide of the Equinoctiall in the Winter, and enlarged upon the North ſide in the Summer.

Vpon what ground *Ahaz* diall was made.

This Diall of *Ahaz* could not be made upon an equinoctial ground, becauſe the houres of the Equinoctiall diall are equal. Secondly, it could not be made verticall, becauſe the verticall ſheweth onely from ſix to ſix, and not the riſing and ſetting of the Sunne. Thirdly, it could not be made meridionall, becauſe the Eaſt ſide & the Weſt ſide are divided by the meridionall, and it wanteth the twelfth houre. Fourthly, it could not be made horizontall, becauſe they lay ſo neere the Equinoctiall that the ſtyle could caſt no ſhadow. Therefore it behoved to be polar, and the houres behoved to be unequally divided for Summer and Winter, or elſe they behoved to haue two Dialls, one for Summer, and another for Winter.

The forme of this Diall was Hemiſpheriall, or an halfe Circle.

What things are to be conſidered in this diall.

In this Diall we haue to conſider theſe points; Firſt, that the lines were but halfe houres upon the diall, and not full houres. Secondly, that this miracle hath been wrought when the Sunne was in the height, for if it had beene in the declination, or in the after-noone, then it could not haue gone forward ten degrees: or if it

it had beene ſoone in the morning, it could not haue gone backe ten degrees. Thirdly, this miracle was wrought in the Summer time, the day being at the longeſt: it could not be brought backe ten degrees in the winter day, for when the day is ſhorteſt, the Sunne ariſeth to them at ſeven of the clocke: neither could this miracle be wrought at the Equinoctiall, for then they could not haue diſcerned the Sunne to caſt a ſhadow upon the diall, becauſe then the ſhadow is ſo long; but the Text ſaith, that the ſunne went backe ſo many degrees upon *Ahaz* diall, *King.*20. Therefore it ſeemes to haue beene wrought in the *S*ummer time, at the longeſt day, when it was drawne backe from the eleventh houre to the ſixt, which is one houre after the Sunne riſing; for in the longeſt day it ariſeth to them at fiue of the clocke in the morning.

Queſt. Whether went the Sunne backe ten degrees, or did the Sunne ſtand ſtill, and the ſhadow goe backe upon the lines, [as *Abulenſis* upon 2 *King.*20. holdeth, *the ſhadow went backe ten degrees:*] or did the Sunne go back and the ſhadow alſo?

Anſw. If the ſhadow had gone backe, and not the Sunne the miracle had not beene ſo great, for when the Sunne goes forward naturally, the ſhadow goeth backward, now if the ſhadow had gone backe in an inſtant, and the Sunne ſtood ſtill, it had beene a miracle *quoad modum; ſed non quoad ſubſtantiam*, according to the manner, but not according to the ſubſtance, and it had beene but a miracle in the third degree; A miracle in the higheſt degree is when nature had never a hand in a thing, as to make the Sunne goe backe ſo many degrees, or to ſtand ſtill. A miracle in the ſecond degree is this, when nature had once a hand in producing of a thing, but when nature fayleth once, it cannot reſtore it to the former eaſe againe. Example. Nature bringeth forth a man ſeeing,

Three ſorts of miracles.

ſeeing, now when he becommeth blind, nature cannot reſtore him to his ſight, and when he is reſtored to his ſight againe, it is a miracle in the ſecond degree. A miracle in the third degree is this, when nature in time could doe ſuch a thing but cannot doe it upon a ſuddain Example. *Peters* Mother in law was ſicke of a Fever; Nature in time could cure one of a Fever, but Chriſt curing her upon a ſuddain, this is a miracle in the third degree. Example 2. When a lumpe of figges was layd to *Hezekias* boyle, the figges in time would haue matured this boyle, and broken it, but when the Lord doth it upon a ſuddaine, this was a miracle in the third degree. So for the ſhadow to goe backe when the Sunne goeth forward, this is naturall to it, but for the ſhadow to goe backe upon a ſuddaine, this was a miracle in the third degree, but when the Sunne and the ſhadow both went backe this was a miracle in the firſt degree, *& quoad modum & quoad ſubſtantiam*, both according to the manner and ſubſtance.

Queſt. What confirmation of his faith had this been, if the Sunne had gone forward ten degrees, that had bin but the ordinary courſe of it;

Anſw. If it had gone forward ten degrees in an inſtant, that had beene a miracle; but when it went backe ten degrees peice by peice, this was a greater miracle; therfore he choſe rather that it ſhould goe backe ten degrees.

Obiect. If the Sun went back onely and not the ſhadow, then it ſhould haue been knowne through the whole world, and ſome of the Heathen would haue made mention of it in their writings; *Dyoniſius Areopagita*, maketh mention of the Eclipſe of the Sunne in Chriſts Paſſion.

Anſ. The heathen in their writings might haue made mention of it which are not now extant: In the Booke of *Iaſon* there is mention made of the ſtanding of the Sun and Moone in *Ioſhua's* dayes, and that Booke is periſhed

shed now; shall we say then, that nothing is written in this Booke; because this Booke is not extant:

Whether was this a greater miracle when the Sunne went backe in *Hezekias* dayes, or when the Sunne stood still in *Ioshua's* dayes? *Quest.*

If ye will respect them to whom this miracle was wrought in *Ioshua's* dayes, it was a greater miracle; it was wrought for the confirmation of all *Israel*, and this was wrought but for the confirmation of *Hezekias*; Secondly, *Ioshua's* day was longer then *Hezekias* day; *Hezekias* day was but twenty two houres, and *Ioshua's* day was twenty and foure: *Ecclus* 46. 4, *Stetit Sol & una dies facta est in duas Did not the Sunne goe backe by his meanes? And was not one day as long as two.* *Answ.*

Whether this miracle or that in *Ioshuas* dayes was greatest?

This miracle was wrought at three of the clocke in the afternoone, for the Moone was a quadrant of the Heaven distant from the Sunne, and quarter Moone for *Gibea* was Southwest from *Megiddo* where they did fight, and there the Sunne stood. and *Ajalon* where the Moone stood was Southeast.

How stood the Sunne here at three afternoone Southwest from the Moone, seeing it is sayd to stand in the midst of Heaven? *Quest.*

There is a twofold midst, the first *medium æquidistantiæ*, the midst of equall distance, and the second is *interpositionis*; of interposition, the Sunne is *in medio æquidistantiæ*, when it is in the midle point, betwixt the Sun rising and the Sunne-setting, this is in the midst of the day; but it is *in medio interpositionis*, when it is in any part of Heaven betwixt the two extreames, it was now but *in medio interpositionis*. *Answ.*

Mediũ { *æquidistantiæ.* / *interpositionis*

Againe, this miracle was wrought twentie dayes after the Equinoxe; for *Ioshua* instituted the Passeover *Cap.* 5. the fourteenth day of *Nisan*, which was at the Equinoxe; and that Moone had but fourteene dayes to run

This miracle was wrought twenty dayes after the Equinoxe.

runne to the change, and now the Moone was before the Sunne; but when the miracle fel out, the Moone was behinde the Sunne, and it was quarter-Moone; ſo that the fourteene dayes of the old Moone, and the eight dayes of the other Moone, made up twenty dayes after the Equinoxe.

Ioſhuas day was 24. houres.

Thirdly, *Ioſhua's* day was twenty-foure houres, nine houres alreadie paſt, and three houres to the Sunne-ſetting; then the Sunne ſtood a whole Equinoctiall day, which all being joyned together, maketh twenty foure houres, then it is ſaid *Ioſh.* 10. 14. *That there was no day like to it before or after*, which muſt be underſtood, that there was no day before or after like unto it for length.

Hezekias day was 22. houres.

Hezekias day was but twenty-two houres in length, which is proved thus: the Sunne had runne twelue degrees already forward upon *Ahaz* Diall, which maketh ſixe planetary houres; then it goeth backe againe tenne degrees, which maketh five planetary houres, and this made eleven houres.

Queſt.

Might not the Sunne haue gone backe to the Sunne-riſing, and ſo haue made ſixe planetary houres?

Anſw.

Not; becauſe the Sunne caſteth no ſhadow upon the Diall of *Ahaz* an houre after it riſeth, and an houre before it ſet; neither upon any other Diall, for then the ſhadowes are ſo long, that they ſhew not the houre, it went backe then but to the houre, after that it aroſe which was the ſecond planetary houre, then it had fiue planetary houres to the midſt of the day, which made up ſixteene houres; and ſix houres to the Sunne-ſetting, which maketh in all twenty-two houres.

The ſpirituall uſe of theſe Dials.

Now to make ſome application and ſpirituall uſe of theſe Dials.

Chriſt before his Incarnation was like to the Sunne ſhining upon the Equinoctiall Diall, where the ſhadow is very low; ſecondly, before Chriſt came in the fleſh,

there

there were many Ceremonies, and a long shadow, but since Christ came in the flesh, this is like the Sunne shining upon the Polar Diall, the shadow is short, and the Sunne is neerer.

Thirdly, our estate in this life compared with the life to come, is like to the meridionall Diall; for the meridionall Diall sheweth not the twelfth houre; so in this life, we see not the sonne of righteousnesse in his brightnesse.

Fourthly, our estate in this life, is like the verticall Diall, which sheweth neither the rising nor setting of the Sunne; so in this life we know neither our comming into the world, nor the time when we are to goe out of it.

Fiftly, our estate in the life to come is like the Horizontall Diall, for as the Sunne shineth alwaies upon the Horizontall Diall; so shall the Sunne of righteousnesse shine alwayes upon us in the life to come.

CHAPTER XXVI.

Of their Day.

GEN. 1.3. *And the Evening and the Morning were the first day.*

A Day in the Scripture, is either a naturall, artificiall, or a propheticall day.

Dies { *Naturalis.* *Artificialis.* *Propheticus.*

the naturall day consisteth of foure and twentie houres, comprehending day and night, *Num.* 8.17. *In that day that I smote every first borne in the land of Egypt.* But *Exod.* 12.29. it is said, *that at midnight the Lord smote the first borne of Egypt*; so that by *day* here is meant the whole twentie foure houres.

A day put for 24. houres.

The

The artificiall day began at the Sunne-rising, and ended at the Sunne-setting, *Exod.* 16 14. *Why sit yee all the day from morning till night?* And it had three Periods in it, morning, mid-day, and evening; and the mid-day is called *Zeharaijm*, and it is put in the duall number, because it containeth a part of the forenoone, and a part of the afternoone.

צהרים *Meridies.*

Psal. 65. 8. *Thou makest the outgoings of the morning, and the evening to rejoyce*; the outgoings of the morne, is the rising of the starres before the Sunne rise, as φωσφόρος, and the outgoings of the evening, that is, when the Moone riseth, and the starres with her, as *Hesperus*; the Sunne is said to go out as it were out *of his chamber*, when he ariseth out of the Sea, or the earth, *Psal.* 19. And he is said to goe in and to dip in the Sea, *Mark*, 4. when he setteth.

Ortus { *Heliacus.* *Chronicus.* *Cosmicus.*

Ortus Heliacus, is when the starres arise with the Sunne; *Ortus Chronicus*, is the rising of the starres with the Moone; *Ortus Cosmicus*, is when the starres rise at certaine seasons in the yeare, as *Orion*, *Plejades*, &c.

A Propheticall day is taken for a yeare in the Scriptures; as they had a propheticall day, so they had propheticall weekes, propheticall moneths, and propheticall yeares.

Propheticall dayes, weekes, and yeares.

A weeke signifieth a weeke of yeares, as *Daniels seventie weekes*, *Dan.* 9. 25. So the moneth signifieth a moneth of yeares, according to the Greeke computation, counting thirty dayes to a moneth; so the yeare signifieth a yeare of yeares, *Ier.* 28. 3. *Adhuc duo anni annorum*; So these places in the *Revelation*, *Forty two moneths an hundreth and sixtie dayes three yeares and an halfe, so time, times, and halfe a time*, are propheticall to be understood; A propheticall day, is a yeare; the weeke seven yeares, the moneth thirtie yeares, and the propheticall yeare three hundreth and sixtie yeares, and this

way

way they counted, to signifie the shortnesse of the time.

A day is applyed in the Scripture first to our estate in grace, *Heb.* 4. *To day if ye will heare his voyce, harden not your hearts*; and all the Comparisons in the Scriptures are taken from the forenoone, to shew the growth of grace; First, φωσφόρος, or the morning Starre, *and the dawning of the day, and the day-starre arise in your hearts*, 2 *Pet.* 1. 19. Secondly, to the Sunne-rising, *Esay* 8. 20. *It is because there is no morning in them*; and thirdly, to the Sunne in the strength of the day, *Judg.* 5. 3.

A day applied to the estate of grace.

Then the declination of grace is compared to the Sunne in the afternoone, *Ier.* 6. 4. *Arise, let us goe up at noone; woe unto us for the day goeth away, for the shadowes of the evening are stretched out*, *Micah* 3. And *the Sunne set upon the Prophets.*

Declination of grace compared to the declining of the Sunne.

The forenoone is compared to the time of grace before it come to the declining, therefore let us make great reckoning of this time to redeeme it, *Psal.* 108. 2. *I my selfe will awake early*: but in the Originall it is more emphatical, [*Hagnira shahher*] *Expergefaciam auroram.* As if *David* should say, the morning never tooke me napping, but I wakened it still.

הָעִירָה שָׁחַר

Expergefaciam Auroram.

Secondly, the day representeth the shortnesse of our life to us, and it is compared to an artificiall day, *Psal.* 90. 5. *In the morning it flourisheth, and groweth up but in the evening it is cut downe and withereth*: it is like *Ionas* Gourd, which groweth up in one artificiall day, and decayeth again; and the houres of the day whereunto our life is compared, are like planetary houres, long in the Summer, and short in the Winter: Compare our dayes with the dayes of our fathers, they are but few and evill, in respect of their dayes, therefore our dayes are called *dies palmares*, dayes of an hand-breadth.

The day represenreth the shortnesse of our life.

The Lord made the day for man to travaile, and the night

The day was made for man to travaile in it.

night for him to reſt in, therefore they are monſters in nature, that invert this order, who ſleep in the day and wake in the night, *Pſal.* 104. 23. *Man goeth forth unto his worke, and to his labour, untill the evening.* And *Verſ.* 20. *Thou makeſt darkneſſe, and it is night, wherein all the beaſts of the Forreſt doe creepe forth:* Thoſe who turne day into night, follow the beaſts, and not man; ſuch a monſter was *Heliogabalus*, who would riſe at night, and then cauſe morning ſalutations to be given unto him: the Hiſtory ſaith, that the world ſeemed to goe backward in this monſters dayes: this ſort of people *Seneca* calleth them our *Antipodes*, for when we riſe they goe to bed *& contrà.*

How they reckoned the dayes of the Weeke

THe *Iewes* reckoned their dayes thus; *Prima Sabbath, ſecunda ſabbath*, the firſt day of the weeke, the ſecond day of the weeke, &c. Secondly, the Latine Church reckoned from the Paſſeover, *Prima feria, ſecunda feria, &c.* Thirdly, they borrowed afterward another ſort of reckoning from the Heathen, who reckoned their dayes by the Planets, the *Sunne*, the *Moone*, *Mercurie*, *Mars*, *&c.*

Queſt. What is the reaſon that they reckoned not the dayes of the weeke according to the order of the Planets? for the Planets ſtand after this order, *Saturne* ſtands in the higheſt place, then *Iupiter*, next *Mars*, and ſo in order *Sol*, *Mercurie*, *Venus*, and then *Luna*. *Iupiter* followeth not *Saturne* in the dayes of the weeke, but *Sol*; ſo *Mercurie* followeth not *Sol* but *Luna*.

Anſw. The order of the dayes of the weeke is Mathematicall; for the ſeven Planets being ſet downe in a circle according to their owne naturall order, by an equall diſtance, they make ſeven triangles, reaching from their baſes

baſes to the Hemiſphere, whoſe baſes ariſe from the ſeverall corners drawne in the circle, in whoſe circumference, the ſeven Planets are ſet downe according to their owne order, making up one equall triangle in every one of their two ſides, as, ☉ *Sol*, ☽ *Luna*, ♂ *Mars*; ☉ *Sol* is in the right ſide of the triangle, ☽ *Luna* in the top, and ♂ *Mars* in the left ſide of the triangle; and ſo from ♂ *Mars* to ♃ *Iupiter* by ☿ *Mercurie*; and from ♃ *Iupiter* to ♄ *Saturne* by ♀ *Venus*; and from ♄ *Saturne* to ☽ *Luna* by ☉ *Sol*, and from the ☽ *Moone* to ☿ *Mercurie* by ♂ *Mars*; and from ☿ *Mercurie* to ♀ *Venus* by ♃ *Iupiter*, as yee may ſee in the figure following.

A Demonſtration to ſhew how the dayes are reckoned according to the ſeven Planets.

Quest. Whether may these names of the weeke dayes which are imposed by the Heathen, be used in the Christian Church or not?

Answ. The Apostles themselves used such names for distinction, as *Areopagus*, *Mars street*, *Act.*17. So, *we sailed in a Shippe whose badge was Castor and Pollux*, *Act.*28 and such like.

CHAPTER XXVII.

Of their moneth.

EXOD. 12. 2. *This shall bee the beginning of moneths to you.*

Reasons proving how many dayes every moneth had.

BEfore the people of God came out of *Egypt*, the moneths were reckoned according to the course of the Sunne, following the custome of the *Egyptians* and *Chaldeans*, and their moneths were full thirtie dayes, as may be gathered out of the eight of *Genesis*, the floud began to waxe the seventh day of the second moneth *Iair*, answering to our *May*; and it began to decrease in the seventh day of the seventh moneth *Tishri*: from the seventh day of the second moneth, to the seventh day of the seventh, are one hundred and fiftie dayes, which being divided by thirtie, giveth to every moneth thirtie dayes. After they came out of *Egypt*, their moneths were full thirtie dayes, *Numb.*11.19. *Yee shall not eate one day, neither five dayes, neither tenne dayes but even a whole moneth.* Hence wee may gather that their moneth was full thirtie dayes, because they reckoned but five, ten, twentie, thirtie. So there were twelve moneths in the yeare, every moneth consisting

Reasons proving how many moneths are in the yeare.

of

of thirtie dayes, 1 *King.* 4.7. *And Salomon had twelve Officers over all Israel, which provided victuals for the King and his houshold.* Each man in his moneth through the yeare made provision: now if there had beene more then twelve moneths in the yeare, (as afterward the *Iewes* made their intercalar yeare *Veadar*) then one should have had two moneths. So 1 *Chron.* 27.1. and 12.15. *The chiefe Officers served the King by courses, which came in and out moneth by moneth throughout all the moneths in the yeare:* here we may see that there were twelve moneths in the yeare, and every moneth had thirty dayes, which made up in the yeare three hundred and sixtie dayes.

The twelve moneths come short of the course of the Sunne five dayes.

But because there were five full dayes lacking in the moneths to fill up the course of the Sunne, which is three hundred sixtie and five dayes, the *Egyptians* put to the five dayes called ἐπαγόμενοι to the last moneth *Tishri*: and they illustrate the matter by this apologue, they say, that *Mercurie* and the *Moone* at a time did play at the dice for the five odde dayes, and that *Mercurie* did winne them from the *Moone*, and *Mercurie* followed the course of the Sunne. And in respect the Sunne every yeare runneth three hundred sixtie five dayes and sixe odde houres, which sixe odde houres every fourth yeare maketh a day, they added this day to the fourth yeare, which yeare by the *Egyptians* was called κυνικὸς ἐνιαυτὸς, as ye would say the dog turning about to himselfe, as when he biteth his owne taile: and the *Latines* called it *annus* from *annulus*, because it turned about to the same point againe. So *Iob.* 18.13. ἐνιαυτὸς is a yeare; so *Luk.* 3.2. This odde day which was added every fourth yeare was called *dies desultorius*, because it wandered to and fro through the whole yeare, for the space of one hundred and twentie yeares. This is called *seculum*, *Gen.* 26. and therefore they inter-la-

The five odde dayes illustrated by an apologue of *Mercurie* and the Moone.

How the leape yeare or bissextile is made up.

This desultorie or bissextile day at the first did run thorow the twelve Moneths.

What makes an embolimie yeare.

ced a whole moneth for this *deſultorius dies*, which in the ſpace of one hundred and twentie years maketh up a moneth of thirty dayes: and becauſe that day which afterward was inter-called in the fourth yeare lacked ſome ſcruples of a whole day, therefore in the ſpace of one hundred thirty and ſixe yeares the Sunne turned backe a day in every moneth, when it commeth to the *Equinoxe* or *Solſtice*. The Sunne was in the *Equinoxe* at Chriſts death, in the twentie fifth of *March*, now it is come to the tenth of *March*, and if the world ſhould continue long, it ſhould come to the tenth of *Ianuary* and ſo backward. This ſheweth that the Sunne keepeth the revolution of the firſt mover, who comes alwayes neerer to the North Pole, as the *Aſtronomers* have obſerved.

The Sunne followeth the firſt mover.

Theſe five ἐπαγόμενοι *dies*, the laſt of them *Nehemias* calleth *Naphthar*, from the word *patar*, *purificare*, for writing to the *Iewes* which were in *Egypt*, 2 *Macc.* 1. 36. he ſayes, *that the temple was purified upon the laſt of theſe* ἐπαγόμενοι *dies*, called *naphthar*: for the *Egyptian* moneths had alwayes thirtie dayes, which make up in the yeare three hundred and ſixtie dayes, and five odde dayes which added to the end of the yeare were called ἐπαγόμενοι, and by *Egyptians* and *Arabians*, *Naſi*, the firſt of them was called *Oſiris*, and the fift *naphthar*.

פטר *Purifi-care.*

Theſe five intercalar dayes had divers names among the *Egyptians*.

The moneth of the Moone hath twenty nine dayes and twelve houres, therefore amongſt the *Iewes* the moneths were either twenty nine, or full thirty.

A threefold computation of the moneths of the Moone.

The moneths of the Moone are conſidered three manner of wayes. Firſt, as the Moone goeth from one point of the Zodiacke and returneth backe to the ſame againe: and this is called *periodus*, *vel curſus lunaris*, the courſe of the Moone, which ſpace of time is more then twenty ſeven dayes, and leſſe then twenty eight. The ſecond is the returning of the Moone to the ſame place

where

where she went backe last from the Sunne, and this is called συνόδος σελήνης: this consisted of twenty nine dayes and twelve whole houres. The third is the second day from the conjunction, and it is called φαγγάριον or ἀποκρύσις σελήνης, the apparition of the new Moone; this is in the second day after the conjunction.

No proper names of the moneths before the Captivitie.

All the time before the captivitie the moneths had no proper names, *Ezek.* 1.1. *Now it came to passe in the thirtieth yeare, in the fourth*, that is, in the fourth moneth. So the *Romans* gave the names to the moneths from their number, as *September*, *October*, *&c.* Therfore these three names spoken of, 1 *King* 6.37.38. *Ziph* for the second moneth, and *Bul* for the eight, and so *ethanim*; These first names *Ziph* and *Bul*, *Scaliger* holdeth them to be *Sydonian* names, or *Tyrian*: but we may say rather that they were appellative names all this time; *Ziph, significat amænitatem* pleasantnesse, *Dan.* 2.31. so the moneth *ethanim*, *mensis antiquorum* the moneth of the antients, a *Chaldie* word, because they reckoned the creation of the world from that moneth.

The names of the moneths before the captivitie were appellative.

Alexander the great changed these *Chaldie* names which they had learned in the Captivitie, into *Macedonian* names, as *Ada* he called it *Xanthius*, and *tisbri* he called it διοσκορὸς, as yee would say *Iupiters* boy, 1 *Macch.* 9.50.

The reason of the moneths intercalation after the captivitie.

It was after the captivitie before they learned to inter-call their moneth, and then they began to inter-call them, that they might make both the Sunne and the Moone come both to one period every second or third yeare. And that they might know the time of the change of the Moone, for the keeping of their feasts the better: and for every second or third yeare they doubled the moneth *adar*, and called it *veadar*, and this yeare was called the *embolimie* yeare. And because the Sunne and the Moone met not in one period the second

or third yeare, therefore they made up the golden number consisting of nineteene yeares, wherein the Sunne and the Moone met both in one period together. The rule of this *embolimie* amongst the *Hebrewes* was this; *ter ter bis bis ter ter ter, id est, mensis intercalandus est, anno tertio, sexto, octavo, undecimo, decimo quarto, decimo septimo, decimo nono; & annus decimus nonus erat intercalandus*, consisting of seven moneths.

The course of the Sun and Moon agree after nineteene yeares are compleat, and called the golden number.

Befor the captivitie they had no other inter-calling or reducing the Moone to the Sunne, but onely *dies ἐναγόμενοι Egyptiorum*: and the *Turkes* at this day observing onely the lunarie yeare, and never reducing the Moone to the Sunne, therefore the moneth *Rammadon* falleth sometimes in Summer, and sometimes in winter.

When they inter-called their moneths, they called the moneth which they inter-called, *Veadar*; and this *Veadar* was their twelfth moneth, and *Adar* was their thirteenth moneth; this *Veadar* was but esteemed as *momentum temporis*, a moment of time among the *Iewes*, and in their civill computations it had no use, neither judged they any cause in this moneth, and the *Iewes* set downe this case.

Ruben and *Simeon* were two twins; *Ruben* the eldest was borne in the last day of the Intercalar moneth *Veadar*, and *Simeon* his brother was borne in the first day of the ordinary moneth *Adar*, so that *Simeon* was but a day younger then *Ruben*. And the case was handled amongst the Iudges which of them should enter into the inheritance first, and they ordained that *Simeon* should enter a moneth before his brother *Ruben*, because *Ruben* was borne in that moneth which was not reckoned amongst the moneths, and therefore they counted him a moneth younger then his brother *Simeon*.

The Sunne exceedeth the Moones course eleven dayes.

This reckoning they kept, that they might reduce the course of the Moone to the Sunne, for the Sunne exceedeth

ceedeth the Moone eleven dayes; and also the moneth exceedeth the Moone in the whole yeare fixe dayes, (when the moneths are full thirtie dayes.) And thirdly the Sunne exceedeth the twelue months, fiue dayes and fixe houres, which fixe houres every fourth yeare maketh up a day, and this yeare we call leape-yeare: these eleven odde daies are not castaway, they are *insitiij dies*, or ingrafted daies, as a graft is grafted in a tree, and they are called the Epact, because they are cast to the end of the yeare for to reduce the Moones course to the course of the Sunne; neither are they left as *dies desultorij*, to runne at randome through all the months of the yeare.

The Sunne exceedeth the Moones course eleven dayes.

The moneth exceedeth the Moones course fixe dayes.

The Sunne exceedeth the twelue moneths fiue dayes and fixe houres.

What maketh up the leape-yeare.

This time of the Epact with them is counted as no time, and they illustrate the matter thus. A man had thirty sonnes and thirty daughters, and three which were neither his sonnes, nor his daughters, but abortives, borne out of time; these thirty sonnes and thirty daughters were the dayes & the nights of the moneths, and the three odde dayes after the third *embolimie* were reserved as *insititij dies*, untill the next *embolimie*, and were no part of the moneths of the yeare, untill the seventh *embolimie*.

The embolimie epact counted as no time.

The spirituall use which the Scripture maketh of the Moone is, first to shew us the instabilitie of the world, therefore *Reuel.* 12. 1. the Church is the *woman cloathed with the Sunne, having the moone under her feet* to signifie that the Church shall tread under foote the changeable world.

Secondly as the Moone changeth so doth the life of man, *Iob* 14. *while my change come*; so *Prou.* 31. 8. *aperias tuum in causa filiorum mutationis*, that is, open thy mouth and speake, for him that is going to be put to death; and as we pray when the Moone changeth, Lord send us a good change, so should we pray especially

Filij mutationis. בני חלוף

especially when we are readie to die, that the Lord would giue us a happie change.

CHAPTER XXVIII.

Of their Yeare.

2 CHR 0.24.23. *And it came to passe at the end of the yeare, (or in the revolution of the yeare) that the Host of* Assyria *came up.*

THe *Iewes* had a twofold beginning of the reckoning of their yeare; the first was from *Tishri*, the second was from *Nisan*.

They began their first reckoning from *Tishri*, in the moneth *Elul* their yeare ended, and in this moneth their new yeare began; this was called [*Tekuphah*] *revolutio anni*. 1 *King*. 20. 26. it was in this moneth that the Kings went forth to battaile, 2 *Sam* 11. 1. And *it came to passe when the yeare was expired at the time when Kings went out to battaile.* They went out to battaile at this time of the yeare, because then the heat of the yeare was declining: and the Chaldees called this moneth, *Mensis Ethanim, id est, veterum*, 1 *King*. 8. 2. In this moneth they began to reckon before they came out of *Egypt*, because the *Iewes* held that the world was created in this moneth; this moneth is called [*Hhoreph*] *pueritia*, for as *Tishri* is the beginning of the yeare, *Gen*. 8. 22. so the beginning of our age is our childhood, *Iob* 29. 4.

Their Ecclesiasticall reckoning began in *Nisan*, *Exod*. 12. 1 *Chron*. 12. 15. These *are they who went over Iordan in the first moneth, when Iordan had overflowed all the bankes*: this was in the moneth *Nisan* for then the snow melteth upon the mountaines of *Libanus*, and the waters

תקופה *Revolutio.*

אתנים *Mensis Antiquorum.*

חרף *chaldaicè Pueritia et Hyems.*

Their Ecclesiasticall reckoning began in *Nisan.*

ters overflow the banks of *Iordan*. *Ioh.*4.35. *Say ye not there are yet foure moneths and then commeth the harveſt?* that is, the *Paſca* and the *Pentecoſt*; the firſt was the beginning of the harveſt, and the laſt was the end of the harveſt; the beginning of the harveſt fell in the firſt moneth of the yeare in *Niſan*; for on the fourteenth day was the *Paſca*, & on the fifteenth day they brought in handfuls of new corne; and *Zach.*7.1. *The word of the Lord came unto Zachariah in the fourth day of the ninth moneth, even Chiſleu*, that is, in the ninth from *Niſan*. So the feaſt of the Tabernacles was kept in the ſeventh moneth *Tiſhri* which is the ſeventh from *Niſan*.

From *Niſan* they reckoned their feaſts, the reigne of their Kings, their contracts, bonds, and Obligations. What they reckoned from every moneth.

From *Elul* anſwering to our *Auguſt* they reckoned the age of their young beaſts which they were to offer to the Lord, none of their beaſts were offered before *Elul*.

Thirdly, from *Tiſhri* anſwering to our *September*, they reckoned the ſeventh yeare of the reſting of their land, and their Iubilees: and from this time they reckoned how long their trees were circumciſed or uncircumciſed Vide *Buxtor. Synag.*

Fourthly, from *Shebat* anſwering to our *January* they reckoned all their trees which payed fruit, they payed tithe onely of theſe trees which began to flouriſh at that time.

The concluſion of this is; As the Lord changed the reckoning of the *Iewes* from *Tiſhri* to *Niſan*, becauſe the *Iewes* then were delivered out of *Egypt*: ſo the Lord hath changed our reckoning now from the old Sabbath of the *Iewes*, to the new reckoning of our Sabbath, becauſe this day our delivery and redemption was finiſhed: 2 *Cor.* 5.17. *Old things are paſſed away, behold all things are become new.* *Concluſion.*

CHAP.

CHAPTER XXIX.

Of their numbring, and manner of counting.

PRO. 3.6. *Wisedome commeth with length of dayes in her right hand.*

THey numbered of old three manner of wayes; first, by their fingers; secondly, by letters; and thirdly, by Ciphers.

First, by their fingers, for as their first measure was their hand, *Esay* 40.12. *Who hath measured the waters with the hollow of his hand, and met out the heavens with his span?* So their first numbering was by their fingers; and *Salomon* alludeth to this forme, *Pro.* 3.6. *Wisdome commeth with length of dayes in her right hand.* The *Greekes* called this ἀριθμᾶζειν, because they numbered upon their five fingers; so *Ovidius*, *Lib.* 2. *Fast.*

Seu quia tot digitis per quos numerare solemus.

So *Iuvenal* writing of *Nestor*;

——*Sua dextra computat annos.*

They numbered upon their ten fingers, because no simple number can go beyond nine, and the tenth number is the complement of all simple numbers.

They numbered, first with their right hand upon the left, because the right was the most fit hand for action, for the spirits lie in the right side of the heart, and so make the right hand more fit to doe any thing; and the bloud lieth more to the left side, and therefore the left hand is not so fit for action. *Salomon* saith, *that the wise mans heart is at his right hand*, *Eccles.* 10.2. the spi-

rits

rits enableth his hand more to doe; and the fooles is at his left hand, becauſe there are not ſo many ſpirits in the left ſide of the heart to quicken the hand, but when the ſpirits incline equally, to both the ſides, then he is [*Itter jad*] *ambidexter* that could uſe the left hand as well as the right: ſuch were the men of *Benjamin* and *Ehud* it ſhould not be tranſlated *left handed*, *Iudg.* 3. 15. but he who uſed both the hands.

אתר יד
Ambidexter.

They numbered upon the left hand from one ninetie nine, and at an hundred they began to turne to the right hand; therefore *Ianus* was ſet up at *Rome*, with the number of the dayes in the yeare upon his hands, having the great number upon his right hand, and the ſmall number upon his left.

Plinius Lib. 44.

The way how they numbered upon the left hand was this; when they counted one, they laid the point of their little finger in the midſt of their palme; when they counted 2, they laid the ring finger upon the palme of their hand, when they counted 3, they laid their middle finger upon the palme of their hand; when they counted 4 they lifted up their little finger from the palme of their hand, and they let other two fingers lie ſtill upon the palme of their hand; when they counted 5, they lifted up the ring-finger from the palme of their hand; and when 6, they lifted up the middle finger; when 7, they laid the point of their little finger about the middle of their hand; and when 8, the ring-finger about the middle of their hand; when 9, the middle finger about the middle of their hand; when 10. they laid the naile of their forefinger at the middle of the thumbe: when 20, they layd the naile of the forefinger betwixt the joynts of the thumbe, when 30. they laid the naile of the forefinger and the naile of the thumbe together; when 40, they laid the thumbe upon the forefinger croſſe-wayes; when 50, they inclined the thumbe

Beda de ratione temporum.

The manner of their counting from 10 to 100.

All numbers under an hundred were counted upon the left hand.

thumbe to the palme of the hand; when 60, they laid the top of the forefinger to the thumbe; when 70, they laid the naile of the thumbe to the top of the forefinger; when 80, they laid the naile of the thumbe betwixt the forefinger and middle finger; when 90, they laid the naile of the forefinger at the roote of the thumbe, *Luk.* 15.4. The Parable seemeth to allude to this forme of counting, *hee left ninetie and nine and sought that one which was lost.*

All numbers from an hundred to a thousand upon the right hand.

Then they transferred the numbers from their left hand to the right hand, as they numbered hundreds upon the right hand, as they number simple numbers upon the left hand.

All numbers from 1000. to 10000. they numbered with their left hand.

When they came to reckon 1000, they laid the palme of their left hand upon their breast, with their fingers spread; when 2000, they laid the backe of their left hand upon their breast with their fingers spread; when they numbered 30000, they laid the palme of their left hand upon their breast with their fingers upward; when they numbered 40000, they laid the backe of their left hand upon their breast, and their fingers downward; when 50000, they laid the palme of their left hand upon their navell, with their fingers upward, when 60000, they laid the backe of their hand upon their navell, with their fingers downward; when 70000, they laid the palme of their left hand upon their left thigh, with their fingers crossewayes; when 80000, they laid the backe of their left hand upon their left thigh, with their fingers upward; when 90000, they laid the palme of their left hand upon their left thigh, with their fingers downward; so that the hand was laid twice up and twice downe, backward and forward upon their breast, navell, and thigh, therefore *Plautus* saith, *Ecce autem avertit nixus læva, in femore habet manum, dextra digitis rationem computat feriens femur*, that

is,

is, he turneth his left hand from his left thigh, & is come with his right to smite upon his right thigh, to signifie an exceeding great number.

When they came to 100000, they counted with their right hand upon their belly, navell and thigh, as they did before untill to 10000000.

After 100000, they counted the same way with their right hand.

The Hebrewes, Greekes, and Latines, counted likewise by the letters of their Alphabet; the Hebrewes and Greekes numbered by all the letters of their Alphabet; but the Latines had onely sixe by which they counted, *M.D.C.X.V.I.* *M.* for 1000. *D.* for 500. *C* for 100. *X.* for 10. and *I*, for 1.

M. Mille.
D. Dimidium mille.
X. Because it consisteth of two *VV.*
V. Because it standeth in the fift place amongst the Vowels

Afterwards they numbered by Ciphers, which were but lately found out: The *Turkes* learned it from the *Arabians*, we from the *Turkes*: and it commeth from the Hebrew word [*Saphar*] *numerare*; in the *Arabicke*, *Siphra est privatio*, that is, a figure in the number which signifieth nothing by it selfe.

סְפָרִים
סָפַר *Numerare.*

The Ancients did not onely number with their fingers, but also speake with them; unto which *Salomon* alludeth. *Pro. 6. 13. The wicked man he speaketh with his fingers*; therefore *Nævius* saith, *Alij dat annulum, alium invocat, cumq; alio cantat, alijs deniq; dat digito literas*; *He giues a ring to one, he calls upon another, he sings with another, and to others he giues letters by his fingers*, that is, he mixeth his speeches with others by poynting out Letters with his finger. *Beda* in his Booke *de Indsigitatione*, sets downe the manner how they spake with their fingers, after he hath set downe the manner how they counted with them, for he saith, *De ipso computo quædam manualis loquela figurari potest, quæ literis quæ sigillatim expressis, verba qua iisdem literis continentur, alteri qui hanc quoq; noverit industriam tam etsi longè posito legenda & intelligenda contradat*: that is, *out of the same numbering there may be drawne out a certaine speaking by the hands.*

Allusion.
In tarentilla.

Loqui digitis quid.

Beda libello de indigitatione.

hands which a man may deliver to another who stands a far off, who hath the same skill both to reade & understand, and this is by Letters expressed severally, and the whole words are contained in these Letters. So that the same way a man counts with his fingers, that same way doth he speake with his fingers, for the first number upon the hand, poynteth out the first Letter, the second number the second Letter, and so to the end of the Alphabet, and the man that had the best dexteritie did joyne the Letters together, and made up a word or phrase, which onely he and the speaker understood.

Conclusion.

They reckoned their numbers upon their fingers: when we looke upon our fingers, we should learne to number our dayes; *Wisedome* biddeth us binde her precepts to our fingers, *Prov.*7.3. Alluding to their Phylacteries which they had upon their Armes; so should we put those numbers upon our hands, and continually make use of them for the shortnesse of our life.

CHAPTER XXX.

Of their civill Contracts, and manner of writing them.

IER.32.7. *Buy thee my field that is in* Anathoth, *for the right of redemption is thine to buy it, &c.*

IN this contract and bargaine betweene *Ieremie* and his Vncles sonne *Hanameel*, consider first the manner how the contract was written; and secondly, how this testimony is cited by *Matthew*, *Cap.*27.7.

Scaliger in Elencho.

First, for the manner of writing the contract, he who was to buy the ground wrote two Instruments, the one

he

hee ſealed with his owne Signet, the other he ſhewed uncloſed to the witneſſes, that they might ſubſcribe and beare witneſſe of that which was written: this the witneſſes did ſubſcribe upon the backe of the incloſed inſtrument, and theſe two Inſtruments were almoſt alike in all things, ſave onely that in the ſealed Inſtrument ſomething was concealed from the witneſſes, the things concealed were theſe, the price of the Land, and the time of the redemption, theſe they concealed, (for none knew theſe but the buyer and the ſeller) in caſe that the *Goel* or the next of the kindred knowing the time of the redemption, and the price, and the Morgager not being able to redeeme it at the day, it was lawfull for the next of the kindred to have redeemed it; theſe two being concealed, there was place ſtill for the poore man to redeeme his land after the day, therefore they ſet downe in the incloſed Inſtrument, onely the bare diſpoſition without the price or time of redemption. So amongſt the *Romans*, when they ſealed their latter will, they concealed the name of the heire, leſt any wrong ſhould be done unto him.

Two Inſtruments written at the buying of Land, one cloſed and another not cloſed.

What things were concealed from the witneſſes in the cloſed Inſtrument.

Celius Rodoginus.

Queſt.

It may be asked how theſe words are cited by *Mathew, chap. 27. 9. Then was fulfilled that which was ſpoken by Ieremie the Prophet ſaying, and they tooke the thirty pieces of ſilver the price of him that was valued, whom they of the children of Iſrael did value, and gave them for a potters field, as the Lord appointed me;* he alledgeth *Ieremie*, but the words are ſpoken by *Zacharie, chap. 11.*

Anſw.

This teſtimonie in *Mathew* is made up of the ſaying of *Ieremie* and *Zacharie*, and yet *Ieremie* is onely cited by *Mathew*: for it is the manner of the new Teſtament to make up one teſtimonie of two cited out of the old Teſtament, although written in divers places in the old Teſtament. Example. *Peter Acts 1. 20.* maketh up but one teſtimonie of divers places collected out of the

The New Teſtament citeth two places out of the old to make up one teſtimonie.

Psalme 69.17. and 109.8. so 1 *Pet.*2.7. this testimony is made up of divers testimonies out of the Psalme 118. 22. and *Esay* 8.14. So Christ, *Math.*21.5. maketh up one testimony out of *Esay* 62.11. and *Zach.*11.11. So *Mat.*21.14. made up of *Esay* 56.7. and *Ier.*7.11.

The New Testament in citing of two Prophets, expresse him who hath the chiefe part of the testimonie.

Secondly, this is the manner of the New Testament, when testimonies are cited out of two, they leave out the one and expresse onely the other, and they cite the whole testimony as written by one: example, *Mat.*21.5. there is a testimony cited out of two Prophets, yet they are cited but as one testimony, it is cited out of two Prophets, *Esay* 62.11. and *Zach* 9.9. Yet the Evangelist saith, *that it might be fulfilled which was spoken by the Prophet*; the first words are *Esayes*, the latter are *Zacharies*, and yet they are cited as if they were the words of *Zachary*. So *Mark.*1.2. *As it is written in the Prophets*; this testimony is written both in *Esay* and *Malachy*, *Behold I send my Messenger before thy face, &c.* yet *Mat.*3.3. *Esey* is onely cited and not *Malachy*.

Why *Matthew* rather cites *Ieremie* than *Zacharie*.

Now let us consider here why the Evangelist citeth here *Ieremie* rather than *Zacharie*, the Evangelist would give a reason here, not so much why Christ was bought by the Scribes and Pharisies, as of the field which was bought for such a price; *Zachary* speaketh nothing of the field that was bought, wherefore it had not beene pertinent for the Evangelist to have brought in the testimony of *Zachary* here. *Ieremie* in his thirtieth second Chapter telleth when the Captivitie was now approaching, he is commanded to buy such a field, and in buying such a field there was some secret mystery; secondly, there was some analogie, for this field bought by *Ieremy* was a type of the Potters field, whereof *Matthew* speaketh, and the analogie consisted especially in this, the field which *Mathew* maketh mention of, was bought to be a buriall for strangers, and this was typed in the

field

field which was bought by *Ieremy*, for *Ieremy* was commanded to buy this field at that time when he was taken prisoner, and when there was little or no hope for him to come out of prison, and when the City was besieged by the *Chaldeans*; the buyer might thinke now that he had but small reason to buy that land, which was presently to be taken by the *Chaldeans*; *Ieremie* might have said unto the Lord, the Citie is to be delivered into the hands of the *Chaldeans*, and thou bidst me buy the field for so much money, & the Lord saith, I will deliver this Citie into the hand of the *Chaldeans*; hence it may seeme that this field was bought rather for strangers than for the buyer himselfe, or any that belonged unto him; therefore *Lament.* 5.2. *Ieremie* saith, *our inheritance is turned to strangers, our houses to Aliants.*

What time *Ieremiah* bought this field.

But how could *Anathoth* be turned into a buriall place?

Quest.

It is answered, the field which was in *Anathoth* was assigned to the Levites, *Iosh.* 21.18. These Cities which were assigned unto the Levites, they had no fields which were arable about them, to beare Corne, but some ground for the feeding of their Cattle; and it is most probable that they had some Gardens wherein they buried their dead; as we reade of *Ioseph* of *Arimathea*, who had a Garden neere the Citie in which Christ was buried: Secondly, this field by *Matthew* is called the Potters field, & here we may see some resemblance betwixt this field and the field spoken of by *Ieremie*; for after the writs were perfected, *Ieremie* said to his Scribe *Baruch* take these writs and put them in an earthen pot, that they may continue there for many dayes, *vers.* 14. There must be something typed by this, that he biddeth take these writs and put them in an earthen pot; for men use to put their writs in Chests and boxes

Answ.

and safest places; and as this buying of the field was set downe as an argument to strengthen the *Israelites*, that they should returne out of the Captivitie, and possesse their own lands; so it was a type of that which *Matthew* speaketh, & as this field which *Ieremie* bought was turned into the use of strangers, so was the field which *Mathew* speaketh of made a buriall for strangers; and as the writs were hid in the earthen pot in *Ieremies* time, so was this field which *Matthew* speaketh of, a Potters field. In *Zachary* there is no mention made of the buying of the field with the thirty pieces of silver, but *Matthew* speaketh of buying of the field, and so doth *Ieremie*, therefore the Evangelist pertinently citeth *Ieremie* and not *Zacharie*.

Conclusion. From the citing of this testimony we may draw this Conclusion, there are many things written in the old Testament, which at the first sight might seeme to look no wayes to the new; but if we looke neerer and neerer unto them, we shall see how they agree together, therefore we should search the Scriptures, which beare testimony to Christ, *Ioh.* 5. 39.

CHAPTER XXXI.

What things the *Goel* was bound to doe to his kinsman, and what things were done to him by his brethren.

PROV. 23. 10. *Remove not the old land-marke, and enter not within the field of the fatherlesse, for their Redeemer (or* Goel*) is mightie, and he will plead their cause.*

The priviledges of the neerest kinsman. HE that was the *Goel* in *Israel*, was bound to doe three things for his brethren; first, he was *vindex*

sanguinis,

ſanguinis, the revenger of the bloud; ſecondly, he redeemed the morgaged lands of his kinſman; thirdly, he delivered him out of priſon. Theſe three things he was bound to doe *iure propinquitatis*, becauſe he was his neereſt kinſman.

Now let us apply theſe to Chriſt our *Goel*, firſt our *Goel*, or *vindex ſanguinis*, the revenger of our bloud, revengeth all our wrongs. *When the heart of the revenger of the bloud was hot within him*, *Deut.* 19.6. it was a terrible thing for the man-ſlayer to meet him, he purſued eagerly after him. So Ieſus Chriſt purſueth after his enemies, who ſhed the bloud of his Church.

Chriſt our neereſt kinſman hath taken all their priviledges upon him for us.

Secondly, the *Goel* redeemed the morgaged Land, *Ruth* 4.4. and *Iere.* 32.7. *Ieremie* couſin to *Hanameel* redeemed his morgaged Land; we have morgaged our inheritance in heaven, but our *Goel* Ieſus Chriſt, who is fleſh of our fleſh, and bone of our bone, will redeeme it to us againe.

The third thing which the *Goel* did to his kinſman, was to relieve him out of priſon. So wee being condemned to that everlaſting priſon, Chriſt hath bailed us.

The priviledges of the neereſt kinſman as he was firſt borne.

Now the priviledges which the firſt-borne who was the *Goel* had done to him were two; Firſt, he had the double portion of his Fathers goods; And ſecondly, his ſecond brother was bound to raiſe up ſeed to him.

Ieſus Chriſt our eldeſt brother, *he is annointed with gifts above his fellowes*, *Pſal.* 45. *and from him we receive grace for grace*, *Ioh.* 1.

What the ſecond brother was bound to for the eldeſt.

The ſecond thing which was due to the *Goel* was this, if he died without children then his ſecond brother was bound to raiſe up ſeed to him: and if he refuſed to doe it, they pulled off his ſhoe and ſpit in his face. The application of this is; Chriſt our Eldeſt brother ſhall never want a ſeed in his Church to the worlds

Miniſters are Chriſts ſecond brethren.

end. When *Onan* refused to raise up seed to his brother, then *Selah* was bound to doe it, *Gen.*38. So there shall be still some who shall performe this dutie to our Elder brother.

Againe the children were not called their children, but the eldest brothers children. The application is, the Preachers are Christs younger brethren, therefore they should beget children to Christ, and not seek their owne honour.

The portion of a slothfull Minister.

If they refused to raise up seed to their brother, then their shoe was pulled off, and they did spit in their face. Great shall be the shame of these who refuse to doe this dutie to their elder brother Christ: their shoe shall be pulled off, and they shall lose their part of that heavenly inheritance.

Conclusion.

The Church having such a *Goel*, men should be loth to meddle with her, *Prov.*23.10. *Remove not the old markes, and enter not within the field of the fatherlesse, for their Goel*, or redeemer, *is mightie, and he will plead their cause*: here he alludeth to that place, *Deut.*25.8. The Lord is a *Goel* to all his poore and distressed members: he was *Iosephs Goel* when he was in prison: *The armes of his hands were made strong by the hands of the mighty God of Iacob, Gen.*49.24.

CHAP.

CHAPTER. XXXII.

The difference betwixt the brother naturall, and the kinsman in raising up seed to the eldest brother, and what was done to them if they refused.

LEVIT. 25.9. *Then shall his brothers Wife come unto him, &c.*

THere was a twofold pulling off of the shoe in *Israel*, the first is for a religious use, the second for a civill use. First, the religious use wee see in *Exod.* 3.5. and in *Iosh.* 5.13. the second use was a politicke use, and this politicke or civill use was two-fold; the first served for the solemnity of their contracts, and it was called *firmatoria discalceatio*; the second was for a punishment and disgrace, *Deut.* 25.9. And it differed from that which was used in confirmation in sundry points.

A twofold use of the pulling off the shoe.

Discalceatio { *firmatoria.* / *Dedecora.*

First, when their shoe was taken off for a punishment or disgrace, the woman her selfe pulled off the shoe of him who refused to raise seed to his brother; but in the contract of confirmation the man himselfe loosed his owne shoe and pulled it off.

Differ. 1.

Secondly, that pulling off the shoe was for the disgrace of the man; but this which was used in contracts was to secure the man in his right: it tended to no disgrace to him; or if he sold the land, it was onely a signe that he was willing to quit his right; and if he bought the land, it was a signe to him of his possession.

2

Thirdly, that pulling off of the shoe was by com-

3

maund, but this pulling off the shoe was by custome. *Ruth* 4.7. *This was the manner in former times in Israel.*

4 Fourthly, this shoe was pulled off from the naturall brother, if he refused to raise up seed; but that shoe for confirmation was pulled off by any who made a contract, in token of possession: And the Lord alludeth to this forme, *Psal.* 60.8. *Over Edom I will cast my shoe,* that is, I will take possession of it: this was called [*Hhalizah*] *detractio.*

Allusion.

Detractio.

5 Fiftly, when the shoe was pulled off for disgrace, it was given to no bodie, but the shoe which was pulled off in bargaining was given to him who bought the land.

6 Sixtly, In the former pulling off of the shoe, there was no requeſt made that the shoe should be pulled off, but it was pulled off against his will; but in the latter, they desired him to pull off his shoe, and he did it willingly.

7 Seventhly, In the former the shoe was pulled off against his will in the presence of the Iudges; but in this bargaine the shoe might be pulled off before any sufficient witnesse.

8 Eightly, The former was onely pulled off when the brother refused to raise up seed to his brother; but in the latter the shoe was pulled off in any contract of alienation.

9 Ninthly, When they pulled off the shoe in disgrace, they spit in his face, which the *Seventie* translate κόψιν, and *Iosephus* τύπτειν to smite him in the face: but in this latter there was no such disgrace offered to the man.

10 Tenthly, In the former when the shoe was pulled off, the woman said, *so shall it be done to the man who refuseth to build his brothers house, Deut.* 25.9. but in the latter there were no such words spoken.

11 Lastly, he that refuseth to raise up seed to his brother his

his house was called *domus discalceati* in *Israel*; but there followed no such disgrace to the man who pulled off his shoe in the contract.

They make another difference to be this, that he who was the naturall brother; when he raised up seed to his brother, the children were not called his children but his brothers children, and the shooe was pulled off his foot, because he refused to doe that honour to his brother, but when a cousin-german raised up seed to his kinsman, the children were not called after his kinsman that was dead, but as the father pleased to call them *Boaz* called not his sonne *Machlon*, after the first husband of *Ruth*, but *Obed*.

The difference betwixt the naturall brother and the kinsman.

But the question is, whether they were bound to give them the same names or not; For *Deut.25.6.* the words in the originall are these; *Primogenitus quem pepererit stabit super nomen fratris sui, shall succeed in the name of his brother*: therefore it may seeme they were called after the eldest brothers name.

Quest.

To succeed in the name is to succeed in the place and not to be called after his name: and *Ionathan* paraphraseth it, *exurget in hæreditate nomine fratris*, to continue his name, but not to be called after his name.

Answ.

There were two sorts of brothers amongst the *Iewes*, naturall brethren and legall brethren; the naturall brother was bound to raise up seede to his eldest brother; the elder first, and if he died; then the second, and then the third, &c. *Mat.22.* And if they did not, then they were punished and disgraced; but those who were legall brethren, or cousin-germanes, as *N.* was to *Machlon*, they were not compelled to marry them, but if they did not, there was some disgrace put upon them but not that great disgrace which was put upon the naturall brother. If a cousin-germane, or a legall brother had married his cousines wife, the children which he begot

begot upon her, were not called his children, but his couſines children; even as the children which the naturall brother begat, were not his children but his elder brothers, and therefore *N.* ſaith, *Ruth* 4. 6. *I cannot redeeme it, leſt I marre my owne inheritance*; that is, theſe children begotten upon *Ruth* ſhould not be called my children, but my kinſmans, and ſo all that I inherite ſhould goe to them.

Concluſion. The concluſion of this is; the Holy Ghoſt here marketh the cooſin-germane with a note, nor naming him by his name, but paſſing him by; but they who were naturall brethren, if they refuſed, they were noted with a greater marke of infamie: ſo the moe obligations that Paſtors haue, if they refuſe to doe their dutie to Ieſus Chriſt, the greater ſhall be their ſhame.

CHAPTER XXXIII.

Of their Marriages.

IVDG. 14. 7. *And he went downe and talked with the woman, and ſhe pleaſed* Sampſon *well, and after a time he returned to take her.*

THey had their *Sponſalia de futuro, & de præſenti; de futuro*, as *Lots* ſonnes in law were but affianced to his daughters, they were not as yet married [*Lokehhe benathau*] *accipientes uxores*, ſhould be interpreted, *Brevi poſt accepturi*, for they knew not as yet a man, *Verſ.* 8. So *Deut.* 20. 7. *Who is there that hath betrothed a wife, and hath not taken her.* So *Ioſeph* and *Mary* were affianced, ſee *Deut.* 22. 24.

לֹקְחֵי בְנֹתָיו *accepturi filias ejus.*

Betwixt their affiance and their marriage there intervened

vened a time. *Iudg.*14.7. *And he went downe and talked with the woman.* This was for the affiancing; and *Verſ.*8. *After a time he returned againe to take her*; that is to marry her: the firſt time that he went downe hee killed the Lyon; and the ſecond time when he went downe to the marriage, he found honey in the Lions belly. *After ſome dayes*, cannot be vnderſtood of a yeare, that a whole yeare intervened betwixt their affiancing and their marriage; when the word *Dies* is put in the plurall number, and ſome leſſe number following it, then it ſignifieth a yeare and the leſſe number ſignifieth moneths; as *Gen.* 24. 55. *Let her abide with us dayes or ten*; that is, a yeare of dayes or at the leaſt ten moneths. So 1 *Sam.*27.7. *David abode with the Philſtims dayes and foure moneths*; that is, a yeare of dayes and foure moneths: ſo *Ezek.* 1.1. *in the thirtieth yeare in the fourth, in the fift of the moneth*; that is, in the fourth moneth, in the fift day of the moneth; but when dayes are put alone, they ſignifie an indefinite time, and not an yeare; ſo *Gen.*40.4. *Fuerunt dies in cuſtodia*, that is a certaine time, *Lev.*28.29. *He ſhall redeeme it within dayes*, that is, within the time that he and the man to whom he had morgaged the houſe agreed upon. So *Iudg.*14.8. *After dayes he returned to take her*, that is, after a few dayes, and not after a whole yeare, the preparation of a whole yeare, was enough for a Kings marriage.

When the word [*Day*] ſignifieth a yeare, and when a moneth.

Dayes abſolutely ſet down in the Scripture ſignifie an infinite time.

Sponſalia de præſenti, were, when he ſaid I take thee to my wife in the preſent.

The time of their marriages was in the night, *Mat.*25.6 *At midnight the Virgines came to wait for the bridegroom returning with their Lamps in their hands*: ſo *Luk.*12.36.

Marriages of old were made three manner of wayes, the firſt was called *Vſucapio*, the ſecond *confarreatio*, and the third was called *coemptio.*

Per uſum, vel uſucapio, when a man married a maide which

which had ſtayed almoſt a yeare with him: the example which moſt reſembleth this in the Scripture, was that of *David*, when he was old he tooke *Abiſhaig* to him, 1 *King*. 1. 2.

Per confarreationem.

Per confarreationem, when the bridegroome married the bride, the bridegroome tooke a Cake of bread, and brake it betwixt him and the bride, or ſome Corne, and put betwixt their hands; to ſignifie that they were to breake bread, and to liue together in mutuall ſocietie; *Briſſonius de ritis nuptiarum.*

Hoſea alludeth to this forme, *Cap.* 2. 3. *I bought her for an Homer of Barley.* So Ieſus Chriſt the husband of his Church, married her *per confarreationem*, putting the bread in her hand, and marrying her to himſelfe in the Sacrament, to ſignifie that he would dwell with her for ever.

Allufion.

The third ſort was *per coemptionem*, for it was the manner of old, that the bridegroome bought the bride for ſo much, and the bride gaue little or no dowrie to the bridegroome; ſo the ſonnes of *Sichem* bought *Dina*, *Gen* 34 12. *Aske me never ſo much dowrie and I will giue it*: ſo *David* bought *Michol*, *Sauls* daughter for ſo many foreskins of the *Philiſtines*, 1 *Sam.* 18. 25. And *Iacob* ſerved ſeven yeares for *Rachel*. The bride brought onely *Donationes*, *vel paraphernalia*, ſome gifts or ornaments, as chaines bracelets, *Gen.* 24. but the dowrie which they gaue was but a ſmall thing. 1 *King.* 9. 16. it is ſaid that *Pharoah* tooke *Gezar* from the *Philiſtims* & gaue it to *Salomon* for a preſent, it ſhould not be tranſlated for a dowrie, *Exod.* 22. 17. *He ſhall pay money according to the dowry of Virgins*; which is but a little ſumme fiftie ſhekels, *Deut.* 22. 29. Thus Chriſt bought his ſpouſe with his bloud, *Act.* 20. 29. ſhe was a poore Damſell, and had nothing to give.

Per coemptionem.

The man gaue the dowrie and not the woman.

Pharoah giving *Gezar* to *Salomon* it was a preſent and not a dowrie.

As their marriages were made by one of theſe three Ceremonies, *per uſum, confarreationem, & coemptionem*

Marriages diſſolved after the ſame manner they were made.

So

So amongst the *Romans*, the marriage was dissolved after the same manner. The first was dissolved *usurpatione*, if the woman whom he had married (being his maide before) had stayed but three nights from her husband, then by the *Roman* law hee might put her away; the second was dissolved *diffarreatione*, they brake bread and so departed; the third was dissolved *renuncipatione*, they tooke their hands asunder and so departed; this the *Greekes* called διαζύγιον, and the *Latines*, *Divortium*.

Vsurpatio.
Diffarreatio.
Renuncipatio.

The Ceremonies which they used in their Marriages were these; first, he put a Ring upon her finger; the Hebrewes called this [*Tebhignoth Kedushim*] and he said, be thou my wife according to the law of *Moses* and of *Israel*, and this he did before witnesses; this was called *Subarrhatio*, this Ring was put upon the fourth finger of the left hand, because a veine commeth from the heart to that finger, as the Physitians say.

תביעות קדושין

Postulationes Sponsaliorum, Sponsalia sacra & matrimonium.

The day when the bride was married, shee tooke the vaile off her face, this was called ἀνακαλυπτήρια, and the gifts which were given that day, were called ἀνακαλυπτήρια; before she was married, she put a vaile upon her face, and this was called ἐγκαλυπτήρια, and the gifts which were given to her before the marriage were called ἐγκαλυπτήρια.

The solemnities in the marriages were these; first, they put a crowne upon the head of the bridegroome, and then upon the bride, and the crowne was made of Roses, Mirtle, and Ivie, and the mother of the bridegroome put this crowne upon his head, *Cant.* 3. 11. *Goe forth, O yee daughters of Sion, and behold King Salomon with the crowne wherewith his mother crowned him in the day of his espousals, and in the day of the gladnesse of his heart.*

Divers solemnities used at the marriage.

This crowne wherewith the bride and the bridegroome

groome were crowned, was but a corruptible crowne; but *that crowne*, which we ſhall get in the life to come, *fadeth not, nor falleth not away*, 1 *Pet.* 1.4. ἀμίαντος is a pretious ſtone, which if yee caſt it in the fire it never conſumeth; ἀμάραντος *flos amoris*, a flower that never fadeth.

ἀμίαντος *non polluitur, eſt & nomen gemmæ ſic dictæ quòd in ignem conjectæ non conſumatur.*

ἀμάραντος *immarceſſibilis, annquam marceſcens, flos quidã ſic dictus quòd non marceſcat.*

In their marriages they had thoſe who accompanied the bridegroome, and they were called *Socij ſponſi*, the children of the wedding; and the *Greekes* σύμπλοκες or συμπλάτορες a συμπλόκειν, *circuire*. All the time of the wedding they might doe nothing but attend the bridegroome, they might not faſt in the time of the marriage nor mourne, *Mat.* 9.15. *Can the children of the wedding mourne ſo long as the bridegroome is with them?*

Who was the bridegroomes friend.

He who chiefly attended the bridegroome was called παράνυμφος, ſuch a one was he to whom *Sampſons* wife was given, who was called his companion, the Chaldie called him [*Shuſhebbinah*] *Pronubus* or *auſpex*; this was not a friendly part in *Sampſons* companion to take the bride from him, *for hee that hath the bride is the bridegroome, but the friend of the bridegroome which ſtandeth and heareth him, rejoyceth greatly, becauſe of the voice of the bridegroome*, Ioh. 3.29. So in the ſpirituall marriage the Preachers who are *Auſpices* or *Pronubi*, ſhould not ſeeke the bride to themſelves, ſeeking themſelves and their owne prayſe, but let the bridegroome have the bride.

שושבינין

Pronubus, Auſpex.

What was the chiefe office of the bridegroomes friend.

They who were νυμφαγωγοί, brought the bride into the tent of the bridegroomes mother, to ſignifie now that ſhee ſhould be in that ſame place that his mother was in, *Gen.* 24.67. *They brought her into the tent of Sara*, and ſo the bride brought the bridegroome into her mothers chamber, *Cant.* 3.4. *I held him and would not let him goe, untill I had brought him to my fathers houſe, and to the chambers of her that conceived me*; ſhe brought him

him into her mothers tent, to signifie that she should leaue father and mother and cleaue unto her husband.

They did two things after the marriage, first they blessed them, and then they sang ἐπιθαλάμιον a marriage song, reioycing for their marriage.

First, they blessed them, *Ruth* 4.11. *All the people that were in the gates, and the Elders said we are all witnesses*; and the blessing was this, *the Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel, and doe thou worthily in Ephrata, and be thou famous in Bethlehem*: This was the blessing given to the bride. And againe, *Vers.* 12. *Let thy house be like the house of Pharez (whom Tamar bare unto Iuda) of the seed which the Lord shal giue thee of this young woman*: This was the blessing which they gaue to the bridegroome.

The manner of blessing the bridegroome.

They prayed, *the Lord make thee like Rachel*: it was their manner in their blessings to alledge the examples of those who had beene happie and prosperous, and so when they cursed any body, they brought forth the example of the most wretched and miserable creatures, *Ierem.* 30. 21. *The Lord make thee like Zedekiah and like Ahab, whom the King of Babylon rosted in the fire*; such was the curse pronounced against the adulterous woman, *Num.* 5.2. *The Lord make thee an oath and a curse among thy people.*

The explanation of the blessing.

The Lord make thee like Rachel and Leah: Why like *Rachel* and *Leah*? Because these two came out of their Countrey with their husbands, and left their Parents, so did *Ruth* with *Naomi* to get a husband; secondly, like *Rachel* and *Leah*, Because these two sought children of their husbands modestly, *Gen.* 30.1. and *vers.* 16. So did *Ruth* of *Boaz*. Thirdly, why like *Rachel* and *Leah*, and not like *Bilhah* and *Zilpah*? Because these two were but hand-maids, and they were not the mothers of ma-

Why *Rachel* and *Leah* are taken for examples in the blessing

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ny children, as *Rachel* and *Leah*. Fourthly, why first like *Rachel* & then like *Leah*? Becauſe *Rachel* was more beloved than *Leah*. Fiftly, why like *Rachel* and *Leah* and not like *Sara* and *Rebecca*? Becauſe there came of them the *Iſmaelites* who were not of the Church, as well as the *Iſraelites*.

To doe worthily is to doe vertuouſly.

Doe then worthily in Ephrata: in the Hebrew it is *fac virtutem*; the Hebrewes put vertue for the ſubſtance gotten by vertuous doing, *Pſal* 49. *He ſhall leaue his ſubſtance behinde him*; in the originall it is, he ſhal leaue his vertue behinde: and *Prov*. 31, *Fecerunt potentiam, id eſt, comparârunt opes*.

Let thy houſe be like the houſe of Pharez: becauſe there were fiue families in the Tribe of *Iuda*, and *Pharez* was the cheife of them, *Num*. 26. 20. They pray then firſt that they may haue children: ſecondly, that they may haue meanes to maintaine & bring up their children, & thirdly, that they may liue in credit among the people.

What ſong they ſung after the marriage.

After the marriage they did ſing *epithalamium* a ſong of prayſe in commendation of the Bride-groome and Bride, *Pſa*. 45: ſo *Pſal*. 77. *your virgines were not praiſed*, that is they were not married, and the houſe of marriage the *Iewes* called it [*beth hillel*,] *domus laudis*, the houſe of praiſe.

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The morrow after the marriage the Bridegroome came forth out of his bride-chāber in great pomp with his Bride, out under the vaile; and theſe who heard his voice rejoyced becauſe then the marriage was conſummated: and *David* alludeth to this, *Pſal*. 19. for as the Bridegroome made glad the hearts of his friends when he came out of his Tent or covering, ſo the Sunne when he commeth out of his chamber gladdeth the earth: his going out is from the end of the heaven, and his circuit to the end of it. *Luk*. 1. Chriſt is called ἀνατολὴ, the Sunne riſing from the Eaſt, that Sunne of righteouſneſſe

An anologie betwixt the Sun riſing and the Bridegroomes comming out of his chamber the morrow after his marriage.

neſſe comming out of the boſome of his Father, and out of his bed-chamber riſing in the East, did ſhine upon the *Iewes* in the South, and next upon us Gentiles in the North, *Cant.*7.9.

The concluſion of this is. We are married to Ieſus Chriſt *per confarreationem*, when he gives us the bleſſed Sacrament, therefore let us come worthily to it, that we take it not as *Iudas* did the ſoppe, *Ioh.*13. for that will make *diffarreationem*, or διαζύγιον, a divorce from him for ever. *Concluſion 1.*

Secondly, we are married to him *per coemptionem*, what was the Church when he married her? She was blacke like the Tents of *Kedar*: *Miriam* and *Aaron* grudged againſt *Moſes* becauſe of the *Ethiopian woman whom he had married*, *Numb.*12.1. ſo was the Church *Cant.*1.5. *I am blacke*, but yet if ſhee had beene rich, which is a ſecond beautie, it had beene ſomething; but being both blacke and poore, there was a hard matter for the Lord to marry her. A certaine woman being aſked what dowrie ſhe gave to her husband, ſhe anſwered that ſhe ſhould keepe her ſelfe chaſt unto him only, as a chaſt ſpouſe. So we having nothing to beſtow upon him, but he having pittie upon us when we were naked and uncomely, let us ſtudie to meet him with heartie affection againe, and not to fall a whoring after other gods, which if wee doe he will make us comely as the curtaines of *Salomon*. *Concluſion 2.*

Thirdly, they ſung praiſes and rejoyced at the marriage of the Bridegroome and the Bride. So let us bee glad and rejoyce, and give honour unto him, for the marriage of the Lambe is come, and his wife hath made her ſelfe readie, *Revel.*19.7. *Concluſion 3.*

CHAPTER XXXIIII.

Whether a brother naturall (to keepe the Tribes distinguished) might marrie his brothers wife or not in *Israel*, or is it meant onely of the next kinsman?

DEVT. 25. 5. *If brethren dwell together, and one of them haue no seed, &c.*

THe Law is given first to naturall brethren, and not to kinsmen onely: for the Text saith, *if brethren dwell together, and one of them die and haue no child*, now what brethren dwelt together? are they not naturall brethren: and one of them haue no seede, that is, if the eldest of them haue no seed, *vnus pro primo.*

Numerus cardinalis pro ordinali, vnus pro primo as the evening and the morning was one day, that is, the first day. *Gen.* 1.

And that it is meant of naturall brethren, see it by the practise of the people of God, for when *Er* died *Onan* was bound to raise up seed to him, *Gen.* 38. 9. So *Ruth* 1. when *Machlon* the elder brother died without children, then the inheritance came to *Chilion*. And when *Chilion* died without children, then his Vncle his neerest kinsman was to succeed, and last the brothers children or cousin-germans, and he who was to succeed in the inheritance, it was he who was bound to marrie his brothers wife: wherefore the Law meaneth first of the naturall brother, and if there were no naturall brethren, then the cousins or next kinsmen were to doe this dutie.

The second brother was to marrie his eldest brothers wife

When the *Sadduces* propounded the question to Christ, that *seven brethren married one wife*; it is meant of seven naturall brethren, see *Tobit.* 3. 8. And where it is said *Deut.* 25. 5. *the wife of the dead shall not marrie with a stranger*, what is that, *with a stranger*? That is with

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one who is not of the familie of him who is dead. And first she was bound to marrie with the naturall brother, who was not a stranger, and if there had not beene a naturall brother, then with the next of the kinsmen, who was not a stranger. Wherfore *ijbbam* and *γαμβρεῦσει* are understood first of the naturall brother, and then of the next kinsman.

Obiect.

But it is promised under the Law as a great blessing, that he should leaue a posteritie behind him, and that his name should not be blotted out in *Israel*. But if the brother married his brothers wife, then his children were not called his children, but his eldest brothers children, and so his name was blotted out in *Israel*: and so he might haue set up a pillar as *Absalon* did for continuance of his name, because he had no children of his owne.

Answ.

To be the father of Iesus Christ according to the flesh, a greater blessing to the second brother, then to haue children of his owne.

But to have the name of Iesus Christ continued is a greater blessing, *Psal* 72.17. *coram sole filiabitur nomen ejus per successionem filiorum, his name shall endure for ever, his name shall continue as long as the Sunne*: we see what befell *Onan* because he refused to doe this dutie, he said the seede should not be his, therefore the Lord slew him, *Gen.* 38. 6. 10.

Obiect.

But *God* expresly forbad in his Law, that a man should lie with his wives sister, and by the same Law it is forbidden that a man should lie with his brothers wife, this might seeme to be incest and confusion.

Anſ.

God hath many exceptions from his owne law.

God indeed forbad in his law that a man should lie with his brothers wife, but God who gaue that law, hath given this law also. And as the *Iewes* say, *qui observare jussit Sabbatum, is etiam jussit profanare Sabbatum*, he that commaunded to keepe the Sabbath, may likewise commaund to breake the Sabbath. So the Lord who forbade a man to lie with his brothers wife, hath reserved this priviledge to himselfe to make

an exception from the law. The Lord commanded in his Law *Deut.*24.4. *If a man put away his wife and she go from him, ad become another mans wife, he may not take her againe to wife*: yet the Lord tooke his Church againe *Ier.*3.1. he hath reserved sundry priviledges to himselfe and exceptions from the Law.

Morale positivum. Divinum positivum.

We must distinguish betwixt the morall positiue part of the Law, and the divine positiue part.

Secondly, we must distinguish here betwixt these lawes which are *morall positive* lawes, and these which are *divine positive* lawes. *Morall positive* lawes are such which the very light of nature commandeth. *Divine positive* lawes are these, which are accessory commaundements added to the first. Example. This is a *morall positive* law, that a man should not lie with his mother, nor with his mother in-law: for that is a *fornication that is not named amongst the Gentils*, 1 *Cor.*5.1. And it was for this sort of incest that the *Cananites* were cast out of *Canaan*. So this is *primarium jus naturæ*, or *morale positivum* morall positive part of the law, that a man should not lie with his daughter, nor his daughters daughter, *descendendo* descending downward. But this againe is *divinum positivum*, or *secundarium jus naturæ*, the divine positiue part of the law, in the collaterall line that a man should not lie with his sister or brothers wife, no marriage in the collateral line was forbidden at first by the law of nature, or *morall positive* law but it was forbidden afterwards by the *divine positive* law, *Lev.*18.16. When *Inda* lay with his daughter in-law, this was incest in the highest degree, because it was contrary to *jus naturale*, or *morale positivum*. So when the *Corinthian* lay with his mother in-law it was against *morale positivum*, or *jus naturale*. But when *Amram* married *Iochabed* his fathers sister, *Exod.*6.20. this was not against the morall, positiue, or naturall part of the Law, because it was not in the right line, but in the collaterall, although in the neerest degree, it was against the *divine positive* law.

What is *primarium*, and what is *secundarium jus naturæ*.

דדה *Amita*, it should not bee translated *Patruelis* his cousin-german, but his fathers sister.

See *Numb.* 26.59.

And

And for to repleniſh his Church with people, God overſaw this ſort of marriage at the firſt. But God doth more here, he commandeth the brother to raiſe up ſeed to his brother. Firſt, this is not *contra primarium jus naturæ*, becauſe it was not in the right line. Secondly, it is an exception from *ſecundarium jus naturæ*: for when God willed them to doe this, he willed them not to doe this to ſatisfie luſt, for that was contrary to *primarium jus naturæ*, but onely that the elder brother might be a type of Ieſus Chriſt, who ſhould never want a ſeed in his Church. If a woman were barren, the Lord could not command another man to goe in unto her and beget children upon her, for that were *contra primarium jus naturæ*; the Lord will not ſuffer now that a brother ſhould marrie a ſiſter, as he did in the beginning of the world, neither if a brother now ſhould marrie his eldeſt brothers wife were it lawfull, for now the eldeſt brother is not a type of Chriſt, & it ſhould not be an exception from the Law, but *contra ſecundarium jus naturæ*.

Concluſion.

The concluſion of this is. God who giveth the Law maketh not a Law to himſelfe, but he hath reſerved to himſelfe exception from the Law, when and where it pleaſeth him.

CHAPTER. XXXV.

Of their priſons and places of puniſhment.

GEN, 39. 20. *And* Ioſephs *Maſter tooke him, and put him into the priſon: a place where the Kings priſoners were bound.*

Of their place of puniſhment.

THey had ſundry ſorts of Priſons; firſt, they had Warding, as *Shimei* was confined not to come over the brooke *Kedron*; and, *Abiather* in *Anathoth*,

Three ſorts of Priſons among the Iewes.

thoth, and he who killed caſually was confined in the Citie of Refuge; this was a free ſort of Priſon, at the firſt *Carcer non erat pars pœnæ*, the Priſon was not a part of the puniſhment.

Secondly, they had another ſort of Priſon, in which they were more reſtrained than in the Ward, they were kept in Priſon, but others had acceſſe to them, as when *Iohn* was in Priſon, his Diſciples had acceſſe to him; ſo *Paul* was in bonds, but yet he begot *Oneſimus* in his bonds, *Phil.* 1.

Thirdly, they had a more ſtraite Priſon called φυλακὴ, *Cuſtodia*, a cloſe Priſon.

And fourthly, they had a deepe or a low pit; the *Greekes* called it *Barathrum* in *Athens*, and at *Rome* it was called *Tullianum*; ſuch was that Priſon in which *Ieremie* was let downe with cords *in a Dungeon, where was no water but myre*, *Iere.* 38 6 And *Zacharie* alludeth to this, *Zach.* 9.11. *As for thee alſo by the blond of thy Covenant, I haue ſent forth thy Priſoners out of the Pit wherein is no water.*

Alluſion.

There were ſome Priſons within the Citie of *Ieruſalem*, and ſome without the Citie; within the Citie, as the houſe of *Ionathan*, which was neere the Kings Palace, *Iere.* 37.15. So the Dungeon of *Malchior*, the ſon of *Hammelech*, *Iere* 38.6. So they had Priſons without the gate, as that Priſon wherein *Peter* was put, *Act.* 12. 10. *And when they had paſſed the firſt and the ſecond ward* (that is, the quaternions of ſouldiers that kept him) *they came unto the yron gate that leadeth unto the Citie:* this Priſon was without the gate neare Mount *Calvarie*, and it was the loathſomeſt and vileſt Priſon of all, for in it the theeues who were carried to *Calvarie* to be executed were kept. And Chriſt alludeth to this Priſon, *Mat.* 25. 30. *Caſt him into utter darkeneſſe, where there ſhall be weeping and wailing, and gnaſhing of teeth*: which

See Nehem. 3.25.

Some Priſons within and ſome without the walles of *Ieruſalem.*

Alluſion,

Alluſion

Allusion could not bee understood, unlesse there had beene a darke Prison without the Citie, where was utter darknesse.

A difference betwixt three sorts of Prisons.

Now let us compare *Ezekiels* Ward, *Cap.4. Ieremies* Prisons, *Ier.37.* and *38.* and *Peters* Prison, *Act.12.*

These things were not done in vision but really, for when hee saith a thing was done in vision, he saith, *in similitudine* onely.

Ezechiel when he was warded in his owne house by the Lord, *Cap.3.24.* First, he was commanded to stay in his owne house; secondly, he was commanded to lie three hundred and ninetie dayes upon his left side, *Cap.4.4.* and fortie dayes upon his right side, *Vers.6.* Then for his dyet, he is commanded to take wheat, barley, and beanes, and lentils, and millet, and fetches, and to put them all in one vessell, & to make bread of them, *Vers.9.* there was no choice of bread here, and then to cover and bake it with mans dung, *Vers.12.* or at the least with cowes dung, *Vers.15.* And for the quantitie, he should eat it by measure, twentie shekels weight every day, *Vers.10* which was tenne ounces; and his drinke was by measure the *sixt part of an Hin of water*, *Vers.11.* which was as much as twelve egges would hold.

Now let us see how *Ieremie* was handled in his Prison, *Shemajah* gave commandement by a Letter to put him in the stockes, *Ierem.29.26.* In the Hebrew it is [*El hazinok*] *navis sugentis*, as yee would say, the ship of the sucker, they closed the Prisoner betweene two boords, and they gave him some liquor in the meane time to preserve his life. So *Iere.11.19*, *Mittamus lignum in panem ejus*; *Chaldeus*, *proijciamus lignum*, that is, if he will, let him eate the stockes, he shall have no other bread; or *corrumpamus panem ejus*, the English translation hath it, *let us destroy the stalke with his bread*; and *Ieremie* was in a deep Dungeon where he stood *in myre and clay*, *Iere.38.6.* So they used to put them in the stocks; they were at the first called *Nervi*, because they were

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were made of the sinewes of beasts, and afterwards they were made of yron, *Psal.* 105. 18. *Whose feet they hurt with fetters*, he was *laid in yron.*

Peters Prison a loathsome Prison.

Then for *Peters* Prison, it was utter darknesse, without the Citie, that the stench and filthinesse of these prisoners might not be offensive to the Citizens, the most lóathsome Prison of all, and the darkest Prison, and therefore a great wonder when the light shined in it, *Act.* 12. 7.

Three sorts of Prisons.

There are three Prisons; first, our mothers belly, in which we are first Prisoners; and secondly, the grave; and thirdly, the Prison of the wicked in hell.

This first prison it is a straite prison; it was a great preservation when *Ionas* was preserved three dayes in the Whales bellie, the weeds being wrapped about his head, and the earth with her barres closed him round about, *Ionah* 2. 5. *Yet his life was brought up from corruption*; it is as wonderfull a preservation in our mothers belly how we should live, being so wrapped there and preserved from corruption, he was but kept there three dayes, but man is kept nine moneths.

The grave a strong Prison.

Our second Prison is the grave, *Ionas* was kept in the Whales belly with jawes and teeth; *Peter* was kept in the Prison with foure quaternions of Souldiers; but man is kept within this Prison with a more terrible guard, when the body is sowne in corruption, in dishonour, and in weaknesse, 1 *Cor.* 15. 43. And oftentimes with sinne the greatest enemie of all, *Iob* 20. 11. their sinnes lie downe in the dust with them; that is, in the grave, this Prison keepeth a man sure.

Hell a terrible and fearefull Prison.

The last Prison is that of the wicked in hell; man when he dyeth is said *to returne to his own earth*, *Psal.* 104. 6. That is, he hath right to the earth, because he was made of the earth, and he must returne to it againe; So the wicked have right to hell, it is their proper inheritance, *Iudas went to his owne place*, *Act.* 1. 35.

A childe when he is in his mothers belly, his first prison, although he be wrapped up there, and closely kept, yet he hath a kind and loving keeper, his mother; but the grave is a terrible keeper and an enemie, 1 *Cor.* 15. 26. Yet this enemie must render up her dead againe; & even as the Whale spued out *Ionas*, because he could not concoct him; so shall the grave cast up her dead againe, not being able to concoct them; but there is no redemption out of hell the last prison: In other Prisons, men have found some mitigation and favour, but never any in this prison. *Ioseph was put in fetters, the yron entered into his soule*, Psal. 105. 18. That is, the yron cut his flesh, and came as it were to the soule, but the Lord *was with him. And extended kindnesse unto him, and gave him favour in the sight of the Keeper of the Prison*, Gen. 39. 21. But in this prison the Lord is not with them, neither find they any favour in the eyes of their Keeper; but as the Taske-masters doubled the Taske upon the poore *Israelites* in *Egypt*, and were hevie exactors over them, and said daily to them, Get you to your burthens; so these fiends of hell are mercilesse exactors over the wicked. *Ieremie* when he was in a deepe Prison, yet he had *Ebedmelech* to intercede for him, *Ierem.* 38. 7. but none doe intercede for the wicked. *Peter* was in a darke Prison, yet the light did shine about him, his fetters fell off from him, & the Angell led him forth, and set him free; But in hell, there is no light, nor no redemption out of it.

The conclusion of this is as *Ieremie* prayed unto the King *Zedechias*, that he would not cause him *returne to the house of Ionathan the Scribe* (which was the prison) *lest he died there*, Iere. 37. 20. So let us put up our supplications to the Lord, that he would not send us into that eternall Prison to die for ever.

Divers sort of punishments.

They had a respect both to the person and to the offence in whipping.

Conclusion.

CHAP.

CHAPTER XXXVI.

Of their Whipping.

DEVT. 25. 3. *Fortie stripes may be given him, and not exceed.*

Divers sorts of punishments.

THere were sundry sorts of punishments amongst the *Iewes*; first, *damnum*, secondly, *vincula*, thirdly, *verbera*, fourthly, *talio*, fiftly, *ignominia*, sixtly, *servitus*, seventhly, *mors*. But they never used to banish any, because they would not put them where there was a strange Religion professed.

When they whipt their malefactors; first they had a respect to the offence committed; and secondly, to the person who was to be whipt; and thirdly, to the whip.

They had a respect both to the person and to the offence in whipping.

First, they had respect to the offence; *in simplici delicto*, they might not exceed fortie stripes, but they might diminish the number of the stripes, if the person offending had beene of a weake body; Secondly, for a double offence they might not exceed fortie, but they were to give him the full fortie all at once; if a man had committed theft, and withall had added perjurie, this was a double offence, and for this he got the rigour, full fortie.

If he had a strong body, and committed a double offence, then he got the full fortie all at one time; secondly, if he had a strong body and committed a simple offence, then he got not the full number; thirdly, if hee had had a weake body & committed a double offence, then he got the full number, but at two severall times; but if he had beene of a weake body, and committed a simple offence, then the number of the stripes was much diminished.

Againe, they considered how many stripes the offender

der might beare, and the number of the ſtripes which the whip gave: Example, the offender is able to beare twentie ſtripes, and they adjudge him to have twentie ſtripes; now they give him but ſixe blowes, for if they had given him ſeven blowes, they ſhould have exceeded the number preſcribed, for the whip wherewith they whipped them had three thongs, and if they perceived that he grew faint and weake, when they were beating him, they diminiſhed ſome of the number; if they ordained that he ſhould have twelve ſtripes, and obſerved in the meane time that he fainted not, yet they exceeded not that number twelve, which they had ordained to give him at the firſt.

When they whipped *Paul*, 2 *Cor.* 11.24. and gave him thirtie-nine ſtripes at three ſeverall times; firſt, it ſeemes that he hath beene of a ſtrong body; ſecondly, it was for three ſeverall offences (as they thought) that they beat him; for if the offender had thrice committed the ſelfe-ſame fault, then he was no more beaten, but he was ſhut up within a narrow wall, wherein he might neither ſit nor ſtand, and there he was fed *Pane afflictionis & aquâ preſſuræ*, with bread of affliction, and with a ſmall quantity of water; example, if he had eaten the fat twice *Levit.* 3.17. he was but beaten twice; but if he had eaten the third time of it, then he was ſhut up in a cloſe priſon, or ſuch a priſon in which *Ahab* commanded *Micheas* to be put, 1 *King.* 22.27.

The offender was bowed downe when he was beaten, *Deut.* 25.2. he neither ſat nor ſtood, and hee who whipt him, ſtood upon a ſtone, and he let out or in the whip, by drawing up or downe the knot upon it; for when the knot was drawne up, then the thongs ſpread farther and gave a ſhrewder blow; and when the knot was drawne downe, then the thongs were contracted, and they gave the leſſer blow; when he ſtood behinde him,

The offender was not whipt thrice for one fault.

him, then he whipt him upon the breaſt and belly, and he gaue him three blowes at a time: and when he ſtood before him, he laſhed him upon the ſhoulders, and gaue him ſixe blowes, three upon every ſhoulder.

Three Iudges ſtood by when they were whipt

There ſtood three Iudges by when he was whipt, the firſt repeated theſe words of the Law to him, *Deut.* 28.58. *If thou obey not all theſe things, then the Lord ſhall multiply thy plagues*: the ſecond Iudge numbered the ſtripes; and the third Iudge ſayd to the whipper, *Lay on, ſheliſhi omer lachozen hacce, Dicit ei qui portat flagellum, percute.*

שְׁלִישִׁי אוֹמֵר לְחַזָּן הַכֶּה
Maymone Hal: Sanhe: cap. 16.

Whipping was not a diſgrace amongſt the Iewes.

He who was beaten, was not diſgraced by this beating, for whipping amongſt them was but as a civill mulct, or fyne, not a diſgrace as it is amongſt us, and therefore the Lord ſaid, *Deut.* 25.3. *That thy brother ſhould not ſeeme vile in thine eyes* When they whipt any of their brethren, they did it not in ſcorne or deriſion, but in compaſſion, they looked upon him, and received him after the puniſhment, as their brother againe: and as he who looked upon *Cato Vticenſis* ſeeing him drunk, turned away his eyes and ſeemed to take no notice of it, being aſhamed that ſuch a grave man ſhould be ſo overtaken: ſo did they behold their brethren with pitie, and were readie to cover their offence, and would not upbraid them afterwards for it.

Concluſion. 1. The ſpirituall uſes which wee are to make of theſe whippings, are firſt, as they fitted the whip to the perſon, if he were weaker or ſtronger, ſo the Lord layeth no more upon us than we are able to beare.

Concluſion 2. Secondly, as the Iudge ſtood by and numbered the ſtripes; ſo the Lord our God numbereth all the afflictions which befalleth his children.

Concluſion 3. Thirdly, although they were beaten, yet they were not vile in the eyes of the Iudges, ſo when the Lord correcteth us he counteth not baſely of us, but eſteemes us as his children.

Fourthly

Fourthly, as they were reckoned still brethren when they were whipped; so should we account these who are afflicted, and the Lords hand upon them, to be still our brethren.

Conclusion 4.

CHAPTER XXXVII.

Whether an *Israelite* that had lien with a bond-maide, that was betrothed, was whipped or not?

LEVIT. 19.20. *And whosoever lyeth carnally with a woman that is a bond-maide, betrothed to a husband, and not at all redeemed nor freedome given her, shee shall be scourged.*

THe *Iewes* did hold, if an *Israelite* had lien with a bond-woman betrothed, and not redeemed, she was to be beaten, and he was to offer a sacrifice for his offence; shee was to be beaten, because she was not a free-woman, and shee had nothing to offer, and although she had, yet she could not offer it, because she was a stranger and not converted.

The *Seventie* translate it ἐπίσκοπη ἔσται, from [*Bakar*] *Inquirere*; but it commeth from [*Bakar*] *Bos*, because they were whipt with a thong of oxe-leather, and some translate it *Nervobovino*.

בִּקֹּרֶת תִּהְיֶה
Vapulatio erita
בָּקָר *Bos*

The reason why the *Iewes* held that the woman should onely be beaten is this, because the word [*Tehieh*] is in the feminine gender, and they reade it, *she shall be beaten* and not the man; he committed not adultery, he polluted not another mans wife, nor a free-woman, but a stranger,

תִּהְיֶה
The *Iewes* held that the woman was beaten and not the man.

ſtranger, and a ſlave, therefore he was not to be beaten, but to offer a ſacrifice; but this word [*Tihieh*] may agree as well with [*Bikkoreth*] which is in the feminine gender, and not to reade it *ipſa erit vapulatio, ſhe ſhall be beaten*, but *there ſhall be a beating*, that is, they ſhall be both beaten, and the man ſo much the rather, becauſe he lay with her who was betrothed to another; and the words following ſeeme to imply ſo much, *they ſhall not bee put to death*; this whipping ſhall bee a ſufficient puniſhment for them: the *Seventie* tranſlate it ἐπίσκοπη ἔσται ἄνδρος, but *Ionathan* in his Paraphraſe following the reſt of the Hebrewes, paraphraſeth it thus, *Scrutatio erit in judicio ejus; ut vapulet ipſa rea, & non ipſe.*

Obiect. But the man is bound to bring a Ram for his treſpaſſe offering; if he had beene whipt, why is he commanded to bring an offering?

Anſw. Becauſe his ſin was greater than the womans, therefore he was both whipt & brought his offering, *in cunctis nuditatibus pares ſunt vir & fœmina*, for all filthines the man and the woman are equall in puniſhments; if a free-man had lien with a free-woman in *Iſrael*, then he was bound to marry her, or elſe to pay her dowrie; ſecondly, if a free man lay with a bond-maid that was betrothed and not redeemed, then they were both whipt; but neither of them put to death; he died not although the woman was betrothed, becauſe ſhe was not a free-woman; thirdly, if a free man had lien with a free woman betrothed, then they were both to die; fourthly, if a free man had lien with a married woman, then they were both to die, *Deut.* 25. Fiftly, if a married man had lien with an unmarried woman, they were both to die: laſtly, if both the perſons had been married, they were both to die; here *in cunctis nuditatibus ſunt pares, vir & fœmina.*

The puniſhment of the man and the woman was alike for every uncleanneſſe.

Concluſion 1. Thoſe who are equall in ſinne, ſhall be equall in puniſhment.

The

The punishment did not expiate the sinne, but the sacrifice. *Conclusion 2.*

The whore and the harlot are one flesh, therefore but one sacrifice for both. *Conclusion 3.*

CHAPTER XXXVIII.

De Lege Talionis, Of the Law of Retaliation.

EXOD. 21.24. *Eye for eye, tooth for tooth, hand for hand, foote for foote.*

THe Lawyers when they interpret this Law, they say, that there is *talio analogica & talio identitatis*; and they say, that *talio identitatis* should be observed, if the cause be alike, and the persons, and the manner of doing. Example; a private man beateth out his neighbours eye in spite and malice, therefore his eye should be pulled out againe; but *talio similitudinis* is then to be observed: when the fact varieth in many circumstances, as who did it, to whom he did it, &c. then *talio analogica* should be observed, but not *identitatis*: example; if a sonne should beat his father, he should not be beaten againe, but he should die the death; here they observe not *medium rei*, but *medium personæ*. Example the second in that Parable of *Nathan* to *David*, when the rich man came and tooke the *poore mans sheepe*, 1 *Sam* 12.3. Here *medium rei* was not to be observed, but *medium personæ*, because he was a rich man. So in commutative Iustice we observe *medium rei*, but in distributive Iustice we observe *medium personæ*.

Talio { *Analogica.* / *Identitatis.*

Medium { *Rei.* / *Personæ.*

Againe, they distinguish betwixt *Rhadamantheum jus*, the strict sense of the Law, and ἀντιπέπονθος or ἀντιπελάργωσις,

The strict sense of the Law of Retaliation.

cis, or *reciproca pœna.* The ſtrict ſenſe of the Law is, when literally they will have eye for eye, and tooth for tooth,; the milder ſenſe of the Law, is, when they will have ſome other ſatisfaction for the wrong done: the *Iewes* generally follow this ſenſe of the Law, if a man did beat out his neighbours eye, or his tooth; they followed not this *Rhadamantheum jus*, or the ſtrict ſenſe of the Law, that he ſhould pay one of his owne eyes, or one of his owne teeth for it, but that he ſhould ſatisfie the man whom he had wronged, by paying ſo much money to him; for in theſe caſes that were not deadly, they held that they might make recompence and ſatisfaction by money: and they give this inſtance out of the Law; if an Oxe were wont to puſh with his horne, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, then the Oxe ſhall be ſtoned to death and his owner ſhall be put to death, or if there be a ſumme of money laid upon him, *then he ſhall give for the ranſome of his life whatſoever is laid upon him*, *Exod.* 21.30,31. Here he might redeeme his life with a ranſome, becauſe he was not the direct killer, if he ſatisfied the parties by giving a ſum of money. So they held that they might ſatisfie for ſuch tranſgreſſions which were not capitall, by paying of money. And the law of the twelve Tables amongſt the *Romans* ſaith, *Si unum perfoderit unius jactura multari, ſi utrumq; unius tantùm ut ſceleris ſui notam geſtare poſsit; & quoniam funeſta & impia manus amputari ei debet, pro manu ablata, beſsis patrimonij ſui irrogatur, idq; inſolatium vitæ ejus cui oculi ſunt effoſsi, auferto.* If he had put out both the mans eyes, they would take but one of his eyes, and cut the hand from him for the other eye, and then they mitigated that part of the puniſhment, and they made him pay the fourth part of his ſubſtance to relieve the man whoſe eyes he had put out.

The milder ſenſe of the Law of Retaliation.

The *Roman* Law of Retaliation.

The

The Heathen say, that *Ceres* the goddesse of Corne, cut off the shoulder of *Pelops*, *Ceres* could not set in a shoulder of flesh and bone againe, therefore the gods tooke the next best course, and they ordained her to put in a shoulder of Ivorie to *Pelops*: so he that had beaten out an eye or a tooth of a man, he could not put it in againe; therefore they thought it good that he should put in a shoulder of Ivorie, that is, with his goods to maintaine him whom he had hurt. *Simile.*

CHAPTER. XXXVIII.

That theft amongst the *Iewes*, was not capitall.

EXOD. 22. 1. *If a man shall steale an Oxe or a Sheepe and kill it or sell it, he shall restore five Oxen for an Oxe, and foure Sheepe for a Sheepe.*

THeft by the Law of *Moses* was punished by restitution, paying sometimes two for one, or foure for one, or at the most five for one, and not above.

Three sorts of Precepts amongst the Hebrewes.

The Hebrewes had three sorts of Commandements, first, they had [*Mitzboth Hhamuroth*] *Præcepta gravia*, Weightie precepts; and [*Mitzboth Kaaoth*] *Præcepta levia*, light precepts: those which they call, *Præcepta gravia*, here they say the punishment is alwayes indispensable, as the murtherer is alwayes to die the death. Secondly, they had *Præcepta levia*, as not to kill the damme sitting upon the egges; this was one of the judiciall Lawes of the lightest sort, for there was no punishment in *Israel* for transgression of this Law; so if an Oxe had killed a man, his flesh was not to be eaten, this was one of their judiciall Lawes; but if a man had eaten the flesh of such an Oxe, he was not to die for it.

חמורות *Gravia*

קלות *Levia* } מצות *Præcepta.*

חבוים *Media.*

Thirdly, they ſay, they had *Præcepta media*, where the puniſhment might be enlarged or diminiſhed, but not unto death, as in theft.

How affirmative and negative Precepts bind.

Affirmative commandements binde not ſo ſtrictly as *Negatives* doe, this is a *Negative*, yee ſhall not ſuffer a Witch to live, but this is an *Affirmative*, that the theefe ſhall pay fourefold or five; this Law had ſundry exceptions and mitigations, it might be extended or mitigated, he was bound to pay fourefold, but yet the Magiſtrate might have mitigated this, and taken but twofold from him; and they might have extended it further, as *Salomon* extendeth it to ſevenfold, *Proverb.6.31.* [*Ieſhallem Shibhgnathaijm*] *he ſhal pay ſevenfold*: the Hebrewes double the duall number, ten in the duall number, is twentie; three is thirtie; and foure is fortie; but when they come to ſeven, here they double not. *The light of the Moone ſhall be as the light of the Sunne, and the light of the Sunne ſhall be ſevenfold*; then he addeth for explanation, as the light of ſeven dayes, *Eſa.30.26.* Here *Shibhgnathaijm* doubleth not in the duall number, as in the former numbers, but onely ſtandeth for ſeven, hee ſhall pay *Shibhgnathaijm*, that is, ſeven for one; ſome interpret it a definite number for an indefinite, or he ſhall pay ſevenfold, that is, as much as two for foure; but it is not the manner of the Scriptures to take the number under ſeven, for ſeven; or he ſhall pay ſevenfold, that is, much more then he tooke; and the words following ſeeme to approve this interpretation, *he ſhall pay all the ſubſtance of his houſe*. And ſometimes this puniſhment was extended to death, as *Davids* ſentence was, that he ſhould die the death, becauſe he tooke the poore mans onely ſheepe. Some anſwer that it was not for his theft that *David* gave out ſentence of death upon him, but for his oppreſſion and violent theft, as if a man had come by night, and had broken into a mans houſe,

יְשַׁלֵּם שִׁבְעָתָיִם

What the doubling of the duall number among the Hebrewes ſignifieth.

What the number ſeven ſignifieth.

house, and had stollen any thing, then he might have safely killed him by the Law, and he was not to die for it; but if he had come after the Sunne rose, and had stolen any thing, and the owner of the goods had killed him, then he was to die for it.

But out of *Davids* answer we may observe this, that the person against whom the sinne is committed, aggravateth the sinne, as for a rich man to steale a poore mans sheepe; so the time aggravateth the sinne; if the theefe came in the night to steale, then the owner of the goods might safely kill him, because of his violent theft. But it may be asked, what is violent theft? If a man steale to satisfie his hunger, that is not violent theft, but if a man steale who may get his living other wayes, and live upon the sweat of other mens browes, or if he steale from one that hath small means to live on, or if he have meanes to live upon who stealeth, this is judged violent theft, and the Magistrate for this may put him to death. *Thomas* observeth well, that the Magistrate may adde to the judiciall Law of *Moses* according to the necessitie of the time, and greatnesse of the offence; and as the Municipall Lawes of other Countries oblige not men, but in the Countrey where they are made, so doth not *Moses* judiciall Law; A Magistrate in *Israel* was bound when a malefactor was whipt not to give him above fortie stripes, the Law bindeth not the Magistrate now, *sed crescentibus delictis exasperantur pœnæ*, according to the greatnesse of the offences, the punishments may be more severe, but the equitie of *Moses* judiciall Lawes bindeth all people; this is the equitie of *Moses* Law, that for violent theft, a man should alwayes die; and the Law judged that violent theft, which is not for a mans necessitie to satisfie his life.

The person against whom the theft is committed aggravateth the sinne.

Tom. 1. 2. Municipall Lawes bind onely in the Countrey where they are made.

Quest. What if a poore man had but a little to save his life, and another were in as great extremitie, whether were this

this violent theft for him to take from the poore man in ſuch a caſe.

Anſw. How Chriſts words are to be underſtood in workes of charitie.

No doubt it were, therefore Chriſt ſaith, *hee that hath two coats, let him give his neighbour one,* to wit in his neceſſitie, but not he that hath one coat, for then he was not bound to give it.

Obiect.

It is alledged *Prov.6.30.* that the theefe ſhould pay ſeven-fold, and not be put to death, but the jealous huſband will kill the adulterer.

Anſw.

This place proveth nothing, it ſheweth onely what the jealous husband doth, it ſheweth not what he may doe. And ſecondly, for the theefe, it ſheweth onely what was the uſuall puniſhment amongſt the *Iewes,* by their judiciall Lawes to take ſeven-fold, but it ſheweth not what may bee done by the poſitive lawes of other Countries.

A difference betwixt that which is done, and that which ſhould be done.

The concluſion of this is; Now under the Goſpell theft is a greater ſinne then under the Law, and the neceſſitie is greater amongſt us generally, then it was amongſt them. And thirdly, that ſelling of men to make reſtitution for things taken by theft, is not in uſe amongſt us, and therefore theeves may be put to death.

CHAPTER XXXIX.

Of their proceeding in judgement before they executed the malefactor.

EZEK.9.4. *Goe through the the midſt of* Ieruſalem, *and ſet a marke upon the forehead of thoſe that ſigh, &c.*

Thoſe that were to be ſaved, the Lord cauſed to mark them.

THoſe who were appointed to be ſaved amongſt the people of God, hee uſed to ſet a marke upon them, *Exod.12.* When the *Egyptians* were to bee deſtroyed,

deſtroyed, the Lord commanded his people to ſprinkle the bloud of the Paſchall Lambe upon the lintels of their doores; and from this as *Epiphanius* marketh, the *Egyptians* uſed at the Equinoxe in the Spring, to take vermilion and to rubbe over all their trees and houſes with it, ſaying, that at that time of the yeare the fire had almoſt burnt up all *Egypt*, and therefore they uſe this as a ſigne in remembrance of their deliverance. So the Lord commanded *Ezekiel* to ſet a marke upon thoſe of *Ieruſalem* that mourned, whom he was minded to ſave, *Ezek.9.4.*

Lib.1.cont.her.18.

But what was the reaſon that he ſet not a marke of deſtruction upon them that were to be deſtroyed, as he ſet upon theſe who were to be ſaved?

Queſt.

The reaſon was, becauſe of the great number that was to be deſtroyed, in reſpect of the handfull that was to be ſaved, for where there was one to be ſaved, there was a hundred to be deſtroyed; there were but ſeven thouſand who bowed not their knee to *Baal*, and of the great multitude that came out of *Egypt*, onely two entred into the land of *Canaan*. And *Revel.7.4.* of all the Tribes of *Iſrael* there were but one hundred and fortie foure thouſand ſealed in the forehead. And in *Ieremies* time it was very hard to find one that executed judgement in all the ſtreets of *Ieruſalem*, *Ier.5.1.* There were a few good men at that time, as *Ieremie* himſelfe, *Ebedmelech* the Blackmoore, *Vriah* the Prophet, and the *Rechabites*; But the moſt of the reſt were naught, and if *Ieruſalem* had been ſearched few had been found in it. And this was a griefe to the Prophet *Micah* which made him to complaine, *that hee could not get a cluſter to eate, Mica.7.1.* meaning that the good men were periſhed out of the earth.

Anſw.
God did not marke thoſe who were to be deſtroyed, becauſe of their great number.

The Heathen learned this of the people of God, to marke thoſe who were to be ſaved with the letter *Tau*,

and these that were condemned with the letter *θ theta*. It was the custome of the ancient warriors, when they returned from battaile, he who kept the register of their names, marked the names of those who returned safe with the letter *tau*, and the names of those who were wanting with the letter *theta*, the *Latines* learned this from the *Grecians*, the *Grecians* from the *Egyptians*, and the *Egyptians* from the people of God. *Persius*.

Si potis es vitio nigrum præfigere theta.

The heathen marked the condemned with *theta*, and them that were absolved in judgement with *tau*. *Ascon. pæd.*

They put not two to death in one day, except they were guiltie of one crime, and they give this example; If a man had lien with the Priests daughter, he and she were not put to death both in one day, because she was guiltie of a greater sinne then he, therefore she was to be burnt quicke, but he was not to be put to death that day, neither was he burnt quicke as she was.

The *Iewes* put not two to death in one day, but for the same crime.

Quest.

How came it to passe then that they put Christ and the two theeves to death in one day, seeing Christ was condemned for affecting the Kingdome, and the theeves for theft?

Answ.

Christ and the two theeves were condemned for one fault because they were σασιασαὶ, troublers of the peace of the Kingdome; and therefore the theefe said, *thou art ἐν τῷ αὐτῷ κρίματι in the same condemnation*, *Luk.* 23.40. *Barrabas* was a murtherer and so should have dyed by the sword, but because he made insurrection and troubled the common peace, therefore he was to be crucified. And the *Hebrews* called these [*perizim*] *effractores*, and the *Rabbins* called them *listin*, from the *Greeke* word λῃστὴς, they tooke armes to trouble the peace of the Common-wealth, and they used to crucifie all these who troubled the Kingdome and made insurrection.

σασιασαὶ *seditiosi* Mark. 15.7. & στάσις *seditio factio.*

פריצים *Effractores.*

CHAP.

CHAPTER. XL.

Of their Capitall punishments.

IOSH.7.25. *And all* Israel *stoned him with stones, and burned them with fire after they had stoned them with stones.*

THere were sundry sorts of punishments inflicted upon malefactors by the house of judgement among the *Iewes*. Some of them were burnt, some of them were strangled, some of them were stoned, and some of them were beheaded, and some of them were drowned.

He that lay with the mother, or daughter in law the wife of his sonne, or with a maide that was betrothed, *Deut.*22.24. Or if a woman bowed downe to a beast, *Levit.*20.16. so the *blasphemer*, *Levit.*24.14. and *Idolater*, *Deut.*17.5. So he who offered his seed to *Molech*, *Levit.*20.2. He that had the spirit of divination or was a wizard, *Levit.*20.27. He that profaned the Sabbath, he that cursed his father or his mother, *Levit.*20.9. so the disobedient sonne was stoned to death, *Deut.*21.21. He that perswaded or enticed others to *Idolatry*, *Deut.*13.1. all these were stoned to death. Who were stoned.

First, the Priests daughter if she committed adulterie. Seconly, he who lay with his owne daughter. Thirdly, he who lay with his sonnes wife. Fourthly, he who lay with his daughters daughter, or with the daughter of his wives daughter. Fifthly, hee who lay with his mother in law, or with the mother of his mother in law, or hee who lay with the mother of his father in law, his wife being yet alive; even all these were burnt Who were burnt.

burnt. *Iosh.* 7. 15. *He that is taken with a cursed thing shall be burnt with fire*, and *vers.* 25. *all Israel stoned him with stones*, first he was stoned, and then burnt.

Who were beheaded.

Those who killed were beheaded, and those who fell away to Idolatry.

Who were strangled.

The fourth sort of punishment was strangling; which was the lightest sort of punishment capital among the *Iewes*. First he who did strike his father or his mother. Secondly he who stole a man in *Israel Deut.* 24. 7.

Thirdly any old man who hearkened not to the voice of the *Synedrion*. Fourthly a false Prophet; and he who lay with another mans wife. Fiftly, he who defiled the Priests daughter; all thes were strangled. And the *Iewes* say, wheresoever this punishment is set downe, *let his bloud be upon his owne head*, it is to be vnderstood of stoning; but where the phrase is found, *let him die the death* and the punishment not set downe in particular, then it is to be understood of strangling. But this holdeth not, it is said *Ezod.* 21. 12. *he that smiteth a man that he die he shall surely be put to death*: so it is said, that the adulterer shall die the death, yet he was not strangled but stoned. *Ezek.* 16. 40. *Ioh.* 8. 45.

זכף *crucifigere*; זכף *Crux*. ע *Arbor*. ξυλὸν δίδυμον, καταποντισμὸς. *Demersio in pelagus, submersio.*

This strangling the *Romanes* changed into crucifying, which was called [*zacaph*] *crucifigere*, and the crosse was called [*zeceph*] *crux* and [*gnetz*] *arbor*; and the *Greekes* called it ξυλὸν δίδυμον *lignum geminum*.

Lastly drowning, *Mat.* 18. 6. *It were better that a milstone were hanged about his neck, and that he were drowned in the midst of the Sea*, and the *Greekes* had καταποντισμὸν, they were put in a chest of lead, and sunke in the Sea, as *Casaubon* sheweth out of *Athanæus*.

Quest. ברך *Excisio.*

What sort of punishment is meant, *Gen.* 17. 14. *he that is nos circumcised, that soule shall be cut off from his people.?*

Answ.

The *Hebrewes* expound this sort of punishment diversly

versly. *Kimchi* saith, he shall be punished by the Lord, but he addeth, that he is much mistaken who thinketh that the child not being circumcised is secluded from the life to come. *Moses Cotzensis* thinketh, that these who were not circumcised the eight day, should dye without children, alluding to that place, *Levit.*20.20. But all of them agree in this, that the punishment is inflicted by the Lord.

*Exod.*31.14. *Whosoever doth any worke on the Sabbath day he shall be cut off from his people, and bee surely put to death*, by *cutting off* here is meant, cutting off by the Magistrate, why should it not then be so understood in that place, *Gen.*17.14. so *Levit.*20.6. *If any goe after wizards, I will set my face against him, and cut him off*; by *cutting off* here is meant, to be cut off by the Magistrate, why is it not so then to be understood in that place of *Genesis* before mentioned? *Obiect.*

Maymone answereth to these places, distinguishing betwixt the manifest transgression, and the hidden transgression of the Law, if one did violate the Sabbath with a high hand, and if there were witnesses, and he were admonished before not to doe so, then he was cut off by the hand of the Magistrate; but if he was not admonished secretly before, and did transgresse, then hee was cut off by the hand of the Lord. But wee must distinguish betwixt these phrases, *Levit.*17.10. and 21.6 *I shall cut off that soule*, and *thou shalt cut off that soule*; *Exod.*22.18. *thou shalt not suffer a witch to live*, but when he saith *I will set my selfe against that soule which eateth blood, and will cut him off from my people*, then it is meant, that by his owne hand immediately hee will cut him off. *Answ.*

Difference betwixt these two phrases, *I shall cut off*, &c. and *thou shalt cut off* &c.

But what sort of cutting off by the hand of God is meant here? *Obiect.*

It is not meant of any bodily punishment inflicted upon *Answ.*

upon their bodies, or upon their poſteritie, as the *Iewes* interpret it, but of excommunication and ſecluding them from the Church. So *Calvin*, *Iunius*, *Deodati* expound it.

CHAPTER XLII.

Why they gaue wine to thoſe who were going to be executed.

PROV. 31.6. *Giue wine unto thoſe that be of an heavie heart.*

THey uſed to doe three things to them who were condemned. Firſt, they gaue them wine to drinke to comfort them. *Amos* 2.8. *They drunke the wine of the condemned in the houſe of their God*; that is, they dranke the moſt excellent wine, for ſuch wine they gaue to the condemned. Secondly, they uſed to apply ὄιοσπον, ſoft wooll, which Chirurgians doe apply to wounds to mittigate their paine becauſe their death was a lingering death. Thirdly, they uſed to hold odoriferous canes or reedes to their noſe to refreſh their braines.

But ſee what miſerable comforters the *Iewes* were to Chriſt, *Luke* ſaith ἐξεμυκτήριζον, *they derided him*, *Luk.* 23. 35. for inſtead of wine, they gaue *him vinegar and gall to drinke*, which was a moſt bitter ſort of drinke; and the Lord ſaith *Ier.* 9.15. *I will feed this people even with wormwood, and giue them water of gall to drinke.* And for ὑσσώπῳ, they gaue him ὕσσωπον, hyſope tyed about a reed and dipped in vineger and they gaue it to him not to quench his thirſt, but to ſmell it in deriſion.

They

They gaue him wine to drinke mingled with myrrhe, but he received it not. Mark. 15.23. Christ would not drinke this cup mingled with myrrhe (for it intoxicated the braine) that he might be sensible of the paine which he was to suffer for us. It is a great judgement to be beaten and not to feele it, *Prov.* 32.35. The Lord who went willingly to death, did willingly drinke the cuppe of Gods wrath for us; and therefore he was unwilling to drinke this cuppe, which would haue made him senseleſſe of the paine.

They gaue him hyſſope in ſtead of wooll which ſhould haue mittigated his paine, *the tendermercies of the wicked are cruell. Prov.* 12.10.

Chriſt ſuffered in all his ſenſes, in his taſt, they gaue him vinegar mixed with gall: in his feeling, whereas they ſhould haue applied ſoft wooll, and bound up his wounds, and mittigated his paine, they applied but hyſſope ſo in his hearing, he heard their bitter mockes and ſcoffing. And as he felt the grievous paine of the croſſe in all his ſenſes, ſo the wicked ſhall ſuffer the paines and torments of hell in all their ſenſes.

The concluſion of this is, ſin is ſweet in the beginning but bitter in the end; *Adam* did eate a ſweet fruit, but here is vineger & gall a bitter portion offered to Chriſt for it; *the lippes of a ſtrange woman drop as an hony combe and her mouth is ſmoother then oyle, but her end is bitter as wormwood, ſharpe as a two-edged ſword. Pro.* 5.3. *Concluſion.*

They giue him hyſſope; hyſſope was the laſt purgation and ſprinkling when the leper was brought into the Campe againe: and *David* alludeth to this, *Pſal.* 51. *waſh me with hyſſope* So Chriſts death muſt purge us from all our ſinnes, and bring us into the ſocietie of the Saints of God, that there we may dwell for ever. *Alluſion.*

CHAP.

CHAPTER XLIII.

Of their Warres.

DEVT.20.10. *When thou commeſt neere to a Citie to fight againſt it, then proclaime peace unto it, &c.*

FIrſt let us conſider in their warres, the time when they went to battell; ſecondly, the manner how they pitched about the Tabernacle; thirdly, the manner how they marched when the Camp removed; fourthly, the Proclamation made to them at their removing; fiftly, the conditions of peace offered to the enemie; ſixtly, what they did before they joyned battell; and laſtly, the ſong which they had after the victorie.

The time that they entred to be Souldiers.

Firſt, what time they entred to be Souldiers? the Levites entred to their miniſtery when they were thirtie yeares, *Num.*4.42. But the Souldiers entred when they were twentie yeares, and they left off when they were fiftie; none went to the warres but they who payed the halfe ſhekell; the Levites were exempted, becauſe they ſerved the Lord in the Tabernacle, they neither payed this halfe ſhekell, nor yet went to the warres. Women likewiſe were exempted, *She that tarrieth at home, divideth the ſpoyle, Pſal.*68 12. So were the weake, ſicke, and infirme, the young, and the old under twentie and above fiftie; ſo the captives, and Idolaters, all theſe were exempted, none of them payed the halfe ſhekell, or went to the warres.

Secondly, when they pitched about the Tabernacle, they pitched their Tents with their faces towards it, *Num.*2.2. becauſe of the reſpect that they carried to it.

They

They pitched round about the Tabernacle when they rested in their Tents and *David* alludeth to this, *Psal.* 76.11. *Let all that be about him, bring presents unto him that ought to be feared*; there were three Tribes vpon every quarter; *Iuda, Issachar*, and *Zabulon* upon the East; *Ruben, Simeon*, and *Gad* upon the South; *Ephraim, Manasse*, and *Benjamin* upon the West; *Dan, Asher*, and *Nepthali* upon the North, *Num.* 23.10. *Who can number the fourth part of Israel?* Here is an allusion to the Campe as it was divided in foure quarters.

There were three Tribes on every quarter, and a space betwixt them and the Tabernacle, and *Moses* and *Aaron* and the Priests upon the East, the *Coathites* upon the South; the *Gersonites* upon the West: and the *Merarites* upon the North, these lay betwixt the Tribes and the Tabernacle to watch the holy place; So betwixt Gods throne and the foure and twentie Elders compassing it, *were foure living creatures full of eyes*, *Rev.* 6.10.

In the first place *Iudah* pitched and removed first, *Iudah* got the first place, of him the Kings were to come he marched first, he sacrificed first, *Numb.* 7.12. *Iudah* gaue a Lyon in his Colours. *Themistocles* said, it was better to haue a Lyon to be a captaine to a company of Harts, than to haue a company of Lyons and a Hart to be their Captaine: The Lyon is first [*Gur*] *Catulus Leonis*, then he is [*Cephir*] *cum incipit prædari*, whē he beginneth to catch the prey, and then he is [*Labbi*] when he groweth old. First, *Iudah* was the Lyons whelpe in *Ioshua's* time, *Iosh.* 1. when they went out first to Conquer the Land; then he was *Cephir* in *Davids* time; and thirdly, he was [*Labbi*] *Cordatus Leo* in *Salomons* time, he was a couragious lion.

And in placing of these Tribes, ye shall obserue that alwayes with the feebler Tribes there is a warre-like and a couragous Tribe placed, as with *Issachar* and *Zabulon*

The priuiledge of *Iudah*.

גור *Catulus leonis.*

כפיר *Leo juvenis.*

לביי *Lei cordotus.*

When *Iudah* was the Lyons whelpe, the Lyon, and the fierce Lyon.

A war-like Tribe placed with the more feeble.

bulon two feeble Tribes, *Iudah* is placed; *Iſſachar* was dull like the Aſſe, and *loved to couch betweene two burdens*, Gen.49.14. So *Iudg.*15.16. *Why abodeſt thou amongſt the ſheep-folds, to heare the bleating of the flockes (or delighting to whiſtle by the flockes) having no minde to helpe thy brethren in the warres. Zabulon* had no skill in the warres, he dwelt by the Sea-ſide, and gave himſelfe onely to ſhipping, therefore *Iudah* was joyned to helpe theſe two weake Tribes; ſo in that viſion, *Eſa.*21.7. *The Aſſe and the Camell are joyned together*; The Camel ſignifying the *Medes*, the more generous people, and the Aſſe the *Perſians*, the more dull people.

שׂרק *Sibilare.*

In the ſecond companie was *Ruben*, *Simeon*, and *Gad*; *Ruben unſtable as water*, Gen.49.4. So *Simeon* a weake *Tribe divided in Iacob and ſcattered in Iſrael*, Gen.49.7. now to helpe theſe they had the warre-like Tribe of *Gad* joyned with them, Gen.49.19. *Gad jedud jegudennu vehu jagud gnakabh, Gad a troope ſhall overcome him, but he ſhall overcome at the laſt*; the men of *Gad*, were *mightie men of warre, and had faces like Lyons*, 1 *Chron.* 12.8.

גד גדוד יגודנו
והוא יגוד עקב
Elegans paranomaſia.

In the third companie were *Ephraim*, *Manaſſe*, and *Benjamin*, and *Ephraim* the moſt war-like of the three, *Ephraim had skill to handle the Bow*, *Pſal.*78.9. but *Benjamin* was [*Ittor jad*] he could ſling with both the hands, 1 *Chron.*12.2.

אתור יד *Ambidexter.*

In the fourth companie were *Dan*, *Aſſer*, and *Nephthali*; and of theſe three, *Dan* was the moſt valiant: *Zabulon and Nephthali were a people that jeoparded their lives unto the death*, *Iudg.*5.18. but *Dan* was their Captaine, he came in to ſave the taile of the hoaſt, and he was called the gathering hoaſt; and the Lord alludeth to this forme, *Eſa.*51.11. *I will goe before you and gather you in*: they left none of the weake behind them, *Num.* 12.15. and *Miriam* was ſhut out of the Campe ſeven dayes

dayes for Leproſie, and the people journeyed not, till *Miriam* was brought in againe: *David* alludeth to this: *Pſal.* 27. 10. *Though my father and my mother ſhould forſake me, yet thou wilt gather me up: Amalek cut off the taile of the Hoſt, Deut.* 25. 17. theſe are called the *hindmoſt of the Hoſt, Ioſh.* 10. 19.

Every one of theſe quarters had their Captaine, and he was the wiſeſt and moſt couragious, for *ſtrength and counſell are for the warres, Prov.* 10. 5. 2 *Sam.* 23. 8. the *Tachmonite*, for his wiſedome is [*Ioſhebeang*] he ſat in the Councell, and for his valour and courage he is called *Hadino* the *Eznite*, that is, who delighted to lift up the ſpeare: young and raſh youths are not fit to be Captaines, ſuch as was *Alexander* the Great: who ran violently rather thorow the world, than by skill or wiſedome, therefore *Dan.* 8. 21. he is called *Hircus caprarum*, that is, *a young Goat.*

Every one of the Quarters had their Captaine.

Quando animali additur genitivus fœmininus pluralis, tunc ſignificatur animal illud tenerum eſſe. Gen. 31. 7.

There were foure memorable things to be obſerved in this Campe: firſt, their order; ſecondly, their cleanlineſſe: thirdly, *Salus caſtrametantium*, the health of thoſe who encamped; and laſtly, how the Lord provided meat and cloaths for them.

Firſt, the order that was in this Campe; this was *Acies benè ordinata*, a well ordered battell, and God who is the God of order and not of confuſion ſet them in this order. *Balaam* ſaw this when he ſaid, *Num.* 24. 5. *How goodly are tte nts, O Iacob and thy Tabernacles O Iſrael! As the vallies are they ſpread forth, as Gardens by the River ſide, as the trees of Lign-aloes, which the Lord hath planted, and as Cedar trees beſide the waters.*

The order of this Campe.

Secondly, *Mundities*, the cleaneneſſe and neatneſſe of this Campe, for the Lord commanded them when they were to eaſe nature to goe without the Campe, and to take a paddle with them, and dig in the ground to cover their excrements. *Deut.* 23. 12.

Thirdly,

Thirdly, *Salus caſtrametantium, there was none feeble in their Tribes*, Pſal.105.37. and *pes tuus non fuit fermentatus*, thy *foot did not ſwell theſe fortie yeares, Deut.* 8.4.

The Lord provided meat and clothes for this Campe.

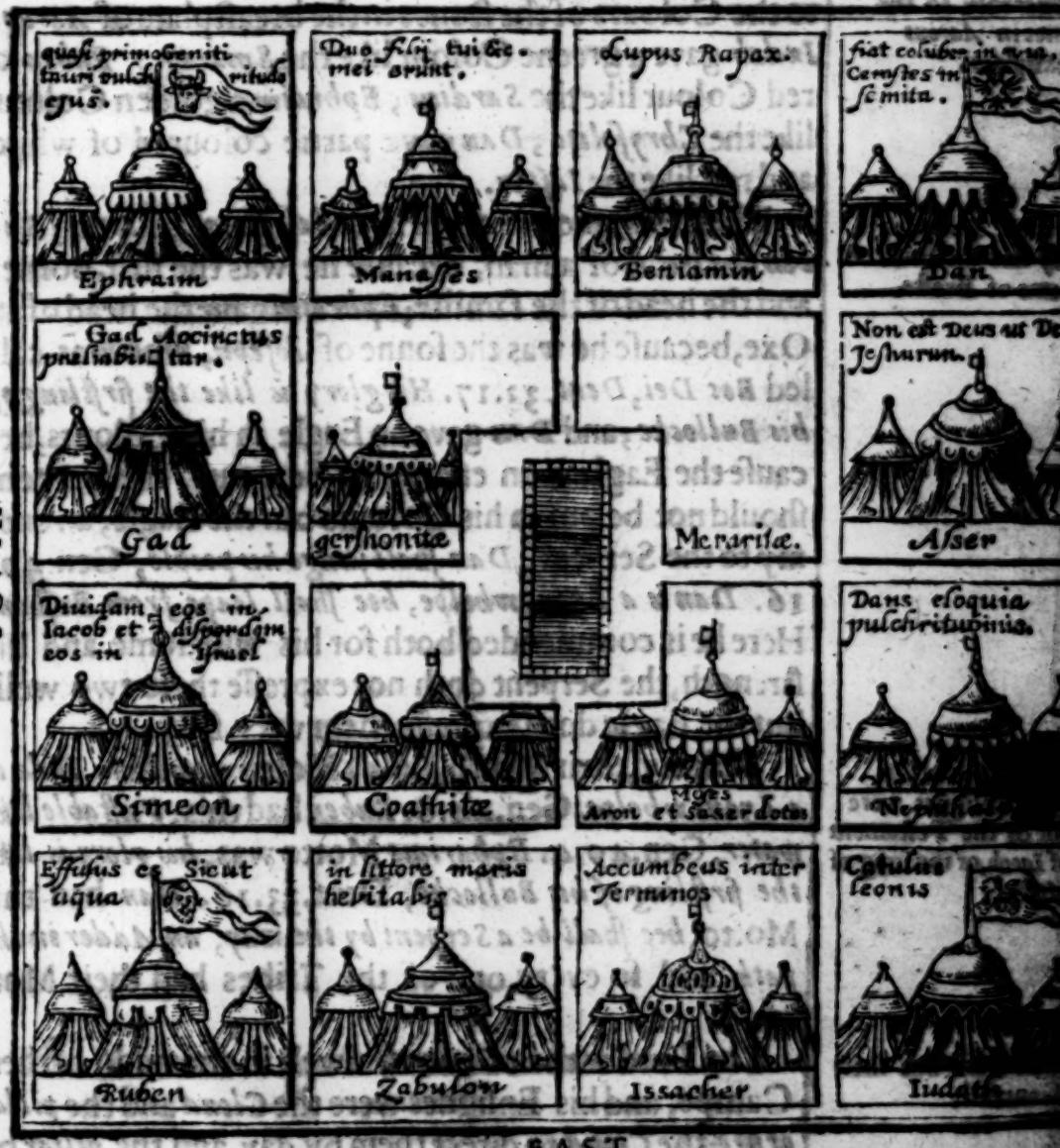
Fourthly, the Lord provided well for this Campe, both meat and clothes; meat, *Hee rained downe Manna from the heavens, and fed them with the bread of Angels*, and for their *clothes they waxed not old, Deut.*8.4. And it is moſt probable that their clothes did grow with them as they grew, and their *ſhoes waxed not old upon their feet*, 29.5. Their ſhoes did grow with their feet, and it ſeemeth that the childrens clothes were made of the clothes of them who died.

לא יחפו *non inveterârunt.*

The foure Captaines pitched their Tents at the foure corners of the Campe, *Iudah* pitched in the Northeaſt corner; *Ruben* in the Southeaſt; *Ephraim* on the Southweſt; and *Dan* on the Northweſt corner, *Num.*2.2. *Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the Enſigne of their fathers houſe, farre off about the Tabernacle of the Congregation ſhall they pitch.*

A figure to shew the Enſignes, Motto's, and order of the Tribes pitching about the Tabernacle.

Returne, O Lord, unto the many thouſands of Iſrael, Num. 10. 36.



Riſe up, O Lord, and let thine enemies be ſcattered, Num. 10. 35.

בְּשֵׁם אֱלֹהֵינוּ נִדְגֹּל

Vexillis utæmur in nomine Dei nostri.

When they arose to march they spread their Colours, and they said, *Vexillabimus in nomine Dei nostri, in the name of our God we will set up our Banners*, Psal. 20.5.

They had their Colours, their Ensignes, and their Motto's.

Their Colours were answerable to the stones in *Aarons* breastplate.

First, their Colours; their Colours were according to the Colours of the stones in the breastplate of *Aaron*: *Iudah* gave a greene Colour like the *Smarag*: *Ruben* a red Colour like the *Sardius*; *Ephraim* a golden Colour like the *Chrysolite*; *Dan* gave partie coloured of white and red like the *Iasper*.

In their Ensignes they had the Emblems of Beasts.

Their Ensignes were, first, *Iudah* gave a Lyon; *Ruben* the head of a man, because he was the first-borne, and the head of the familie; *Ephraim* gave the head of an Oxe, because he was the sonne of *Ioseph*, who was called *Bos Dei*, *Deut*. 33.17. *His glory is like the firstling of his Bullocke*; and *Dan* gave an Eagle in his Colours, because the Eagle is an enemy to Serpents, the Serpent should not be put in his Colours but the Eagle, an enemy to the Serpent; *Dan shall judge his people*, Gen. 49. 16. *Dan is a Lyons whelpe, hee shall leape from Bashan.* Here he is commended both for his wisedome and his strength, the Serpent doth not expresse these two well, but the Eagle doth expresse them very fitly.

Their Motto's in their Ensignes were out of the Testament of *Iacob*, or the song of *Moses*.

Thirdly, their Motto, *Iuda's* Motto was this; *Iuda is a Lyons whelpe*, Gen. 49.8. *Ruben* had this, *Vnstable like water*, Gen. 49.4. *Epharims* Motto was, *his glory is like the firstling of his Bullocke*, Deut. 33.16. *Dan* had this Motto, *hee shall be a Serpent by the way, an Adder in the path*, and so every one of the Tribes had their Motto.

The Lord was their Generall.

The Lord as their *Generall* dwelt in the midst of their Campe, and his Ensignes were the *Cloud* and the *pillar of fire*; the *Cloud* to direct them by day, and the *pillar* by night, then he was the guide of their youth, *Ierem*. 3.4.

The

The motto which they gave him was this, *Mi chamoca baelohim Iehova, quis ſicut tu Iehova inter Deos*; & hence they made the name of the *Macchabees*, *Mem*, *Caph*, *Beth*, *Iod*: and they were called *Macbei* at the firſt, and afterward *Macchabai*: and like unto this was that abbreviation, *Agla, attagnebher legnolam adonai, Tu fortis in æternum Domine*, Thou O Lord art ſtrong for ever.

מי כמכה באלהים

מכבי

When they marched, they kept not the ſame order as when they pitched about the Tabernacle, for when they marched, *Iuda*, *Iſſachar*, and *Zabulon* went before, and the *Gerſonites* and the *Merarites* next them ſet forward, bearing the Tabernacle, *Num.* 10.17. In the ſecond place came *Ruben*, *Simeon*, and *Gad*, who lay upon the South; and next them came the *Cohathites* with the Arke, *Num* 10 21. After them *Ephraim*, *Benjamin*, and *Manaſſeh*; and *David* alludeth to this, *Pſal.* 80.2. *Before Ephraim and Benjamin and Manaſſeh, ſtirre up thy ſtrength, and come and ſave us*; he ſaith, *before Ephraim*, for when they carried the Arke *Ephraim* came behind the Arke, and the Arke was before him, and when they reſted, *Ephraim* was upon the Weſt ſide of the Arke, which *Num.* 2.18. is called [*jammah*] *the Sea-ward*, becauſe the Sea lay towards the Weſt, ſo that the Arke both when they pitched and when they marched was ever before *Benjamin*, *Ephraim*, and *Manaſſeh*. In the laſt place came *Dan*, *Aſſer*, and *Nephthali*, *Dan* was in the Reareward of all their Camps throughout their Hoſts, *Num.* 10.25.

The marching was different from their pitching about the Tabernacle.

ומאסף

When they marched *Aſcendebant Chamuſſhim*, *Exod.* 13.18. *Aquila & Symmachus*, κατατασσόμενοι, *qui quintam coſtam habebant cinctam*, becauſe they carried their ſword at the fifth rib, but *Theodoſion* tranſlateth it πεμπαζόμενοι, they went five in rankes, when they marched they were ſaid to be *Accincti* girded, *Gen.* 49.29. *Num.* 32.17 1 *King.* 10.11. And *Salomon* alludeth to this, *Prov.* 30.

The manner of their Marching.

חמשים

Alluſion.

In their marching they made a Proclamation for foure ſorts of people.

What new houſe was meant in this Proclamation.

31. ſpeaking of the horſe girt in his loines, a warlike beaſt, fit for the battell, and contrary to this is *diſcinctus* when they lay aſide their armour.

Thirdly, they made a Proclamation in the Campe, that he who had built a new houſe, and had not dedicated it, ſhould goe backe: Secondly, if he had planted a Vineyard, and had not made it common, he ſhould goe backe: thirdly, if he had betrothed a wife, and had not lien with her, he ſhould goe backe: and fourthly, they cryed that all thoſe who were fearfull and faint-hearted ſhould returne.

He who built a new houſe, and had not dedicated it, he ſhould goe backe, which they expounded thus, if he had built a new houſe, either for his dwelling, or for his Cattell, or his Corne, then he was to goe backe to it, but if he had built a new houſe for pleaſure, and let it, and taken hyre for it, then he was not to goe backe.

Secondly, if he had planted a Vineyard and had not made it common, then he was to goe back; where there is an Alluſion to that forme ſet downe in the Law, that the firſt three years after that a man had planted a Vineyard, he might not eat of the fruits thereof, then the fourth yeare they were the Lords, and in the fift yeare they were made common, and then turned to the planters owne uſe, and it was all one whether he planted the Vineyard, bought the Vineyard, or had gotten it by inheritance or by gift.

Thirdly, if he had betrothed a wife, and had not lien with her, whether ſhee had beene a maide or a widow, he was to returne home: and this immunitie from the warres laſted for a whole yeare to thoſe who were new married; but they ſay, if the high Prieſt had married a widow he was not exempted, ſo if an inferiour Prieſt had married a repudiate woman, or a common *Iſraelite* if he had married a baſtard, then he was not exempted.

Fourthly,

Fourthly, all those who were fearfull and faint-hearted, *Qui mollis est corde, Hebraicè*, he should returne, *lest he make his brethrens heart faint also*, *Deut.*20. So all those who were guiltie of any crime were sent away, for sinne alwayes make a trembling and a faint heart, but the misery is now that the most lewd take themselues to this calling, *Psal.*68.30. *Rebuke the company of the spearemen, Hebraicè, rebuke the beasts of the reedes*; the Lord accounteth those profane Souldiers for all theirs speares but like beasts amongst the reeds, there are few like unto the *Centurion*, or *Cornelius*, who gaue good Souldiers.

All that were knowne for notorious sinners, were discharged from the warres.

Gideon made a Proclamation; *Iudg.*6. *Whosoever is fearefull, let him returne, and so there remained but ten thousand* and he tryed his Souldiers againe, and all that bowed downe to drinke he sent them away, and hee tooke with him onely those who lapped like dogges, which were but three hundred.

Gideons Proclamation.

Whether made he choise of these as the most cowardly, or the most couragious;

Quest.

It is commonly holden that they were the most couragious who lapped like dogges, and lay not downe to glut themselues but if we will looke to the Lords intention here, we shall see that the most feeble were kept here, and not the most couragious, for the Lord would not haue *Israel* to bragge here, and to say, *Mine owne hand hath saved me*, *Iudg.*7.2. The Lord would onely haue the whole prayse of the Victory. Now whether made it more for the praise of God, when he overcame with a few cowards, than if he had overcome with a number of valiant Souldiers: were they not most cowardly, who durst not lie downe to take leasure to drinke? But ran and lapped as the dogs doe about *Nilus*, the Lord made choise of the most fearefull and cowardly for his glory; But *Marcus Crassus* amongst the

Answ.

Romans, cauſed to let bloud of the cowards, and he gives this to be the reaſon, that that bloud which they would not ſhed in defence of their Countrey, ſhould now be ſhed to their diſgrace and ſhame.

There are two ſorts of warres.

They had two ſorts of warres; the firſt were *bella ſpontanea*, and the ſecond was *bella præcepti*, new maried men and thoſe who planted a vineyard were exempted from the firſt warre, but not from the ſecond warre which was againſt the *Canaanites*, the Bridegroome was not exempted from this neither.

Fourthly, before they joyned battell with the enemy to deſtroy them or to ſacke their Citie, they offered conditions of peace to the enemies that were to be deſtroyed, if they ſought peace of them; we have one example, in the *Cherethites*, that were *Davids* guard; they were called *Curetæ* by *Virgil*, *Curetum allabimur oras*: So they were called *Cretenſes*, theſe came of the *Phenicians* or *Philiſtins*; *Creta* was a *Colonie* belonging to them, ſee *Act.*27.12. *Phenice* which is a haven of *Creet*, *Deut.*20.10. And the conditions were three eſpecially. Firſt, that they ſhould receive the ſeven precepts of *Noah*: Secondly, that they ſhould be tributaries to them; And thirdly, that they ſhould be ſervants to them.

Obiect.

The *Moabites* and *Ammonites* were ſtill accepted, *Deut.*3.3. but *Deut.*2.9. *diſtreſſe not the Moabites neither contend with them in battell*, how then ſhall we reconcile theſe two places, when hee bids them not to ſeeke the peace of the *Ammonite?*

Anſw.

The reconciliation is this, thou ſhalt not ſeeke the peace of the *Moabite* or *Ammonite*, but if they ſeeke it of thee, then thou ſhalt not diſtreſſe them, nor contend with them in battell.

מ ש ר צ ה לברוח יברח

Let him flie that will flie.

If they would not receive the peace offered, then they cryed, *dedat ſe qui vult, fugiat qui vult, pugnet qui vult*, he that will yeeld himſelfe, let him yeeld, hee that will

flie

flie let him flie, and he that will fight let him fight.

Before they joyned battell they comforted the Souldiers after this manner, *trust in him who is the Saviour of Israel in affliction*, *Ier.* 14.8. this day thou fighteſt, *proconfeſsione unitatis divinæ, quòd deus unus eſt*, that thy God is one, therefore, *thou mayeſt carrie thy life in thy hand ſecurely*, *Iob* 13.4. and think neither upon thy wife nor thy children, but put the care of them out of thy heart. And the Apoſtle alludeth to this, 2 *Tim.* 2.4. *that hee who goeth to the warres, entangleth not himſelfe with the cares of this world.* And they exhorted them to caſt the care of their houſes, wives, children, and familie upon the Lord, who will provide for them, 1 *Sam.* 25.28,29. *The Lord will provide a ſure houſe for my Lord the King, becauſe he fights the battels of the Lord, and his ſoule ſhall be bound up in the bundle of life.*

מי שרוצה להשלם ישלים
be that will have peace, let him have peace.
מי שרוצה לעשות מלחמה יעשה
He that will make war let him make warre.
Lam. 5.9. *in anima noſtra ferimur panem, id eſt in periculo animæ.* ſo Pſal. 119. *anima mea in manu mea.*

When they marched neerer their enemie, they raiſed the duſt with their feet which was the neereſt ſigne of warre: and Chriſt alludeth to this forme, *Mat.* 10. *When you come into a houſe offer your peace, and if they refuſe it, ſhake off the duſt of your feet, and let your peace returne to your ſelfe:* when the enemies were overcome, they fell downe at the Conquerours feet, and ſeemed *to licke the duſt under his feet*, *Pſal.* 18.

What they did when they were at the ſhock of the battell.

And ſo they uſed to caſt a fire-brand within the enemies land and the Prophet *Obadiah* alludeth to this, *verſ.* 18. *there ſhall not one be left alive in the houſe of Eſau*, the *Seventie* tranſlate it πύρφορον, that ſhall carrie a fire-brand. Such were thoſe *fæciales* amongſt the *Romans*, who threw a ſpeare into the enemies land in defiance of the enemie.

After the victory they divided the ſpoyle, and then they ſung ἐπινίκιον, or *carmen triumphale* a ſong of triumph.

When the ſong of tryumph was ſung.

It was their manner after the victory to ſing a ſong of praiſe, as *Moſes* and *Miriam* did, *Exod.* 15. ſo *Barak* and

Deborah, Iudg. 5. ſo *David* after he had conquered all his enemies ſang the *eighteenth Pſalme*, ſo *Revelation* 19. when all the enemies of the Church ſhall bee ſubdued, *they ſhall ſing a ſong of praiſe to the Lambe who ſitteth upon the throne.*

The women did ſing the ſong of victorie. המכשרת

The women eſpecially did ſing this ſong, and therefore *Pſal.* 68. 11. it is ſaid, *great were the company,* [*hammebhaſſheroth,*] *of thoſe that publiſhed it,* in the fæminine gender, of the woman that publiſhed it.

In this ſong of victory the King is commended, that *he aſcended on high, and led captivitie captive, & recived gifts or ranſomes from the captives, Verſ.* 18. And the Apoſtle applieth this to Chriſts victory over all his enemies, *he aſcended on high, and gave gifts to men, Eph.* 4. 8 And in this ſong of victory, they ſung this *Carmen amahæum,* a ſong by intercourſe, *I will bring againe from Baſan, I will bring my people againe from the depths of the Sea, Verſ.* 22. They remembered theſe two deliverances in all their ſongs of thankeſgiving for deliverance: firſt, how the Lord delivered them out of the red Sea; and ſecondly, that deliverance from *Og* King of *Baſhan* when he came againſt them.

The ſubject of *Deborahs* ſong.

That ſong of *Deborah, Iudg.* 5. firſt, containeth a praiſe to God, who gave the victory. Secondly, it maketh mention of the inſtruments which he uſed in this victory, as the ſtarres. Thirdly, it condemneth thoſe who would not come, as *Meroſh*: and fourthly, it commendeth thoſe who came willingly. And laſtly, a prayer againſt the enemies of the Church, *Verſ.* 28.

CHAP.

CHAPTER XLIIII.

Of their Burials.

GEN.49.29. *And charged them and said unto them, I am to be gathered to my people, burie me with my Fathers.*

IN their burials, first, we are to consider the place where they buried them; secondly, the ceremonies which they used at their burials; thirdly, the forme of their Tombes; fourthly, the great charges that they were at in their burials; and lastly, how they comforted the living after the dead were buried.

The circumstances that were used in Buriall.

First, the place where they buried them, it was commonly without the Citie; In *Ierusalem* they were buried without the Citie neere the brooke *Kedron*, *Mat.*27.53. *And many arose, and came out of the graves, and went into the holy Citie, and appeared there:* so the widowes sonne of *Naim* was buried without the Citie, *Luk.*7.12. so the possessed men walked amongst the graves in solitarie places, *Mark.*4.37. And Christ was buried in a Garden without the Citie.

The place where they used to bury.

They buried all of one familie together, 1 *Sam.*3.1. *they buried the bones of Saul and Ionathan in the buriall of their Fathers:* so *Gen.*33.2. therefore they were said to be gathered to their fathers; and *David* alludeth to this forme when he saith, *gather me not with the wicked*, *Psal.* 30. For all the bodies of the faithfull were laid together, so are their soules gathered together, & this is called, *the bundle of life*, 1 *Sam.*25. The *Greeks* called those who were not buried with their Fathers, ἀποθάπτους, outburied.

With whom they were buried.

Allusion

They buried the man & the wife together, as *Abraham* and

The faithfull were buried together.

and *Sara* in the field of *Ephron*, *Gen.*25. ſo *Iacob* and *Leah*, *Iſaac* and *Rebecca* ſo *Tobias* and his wife were buried together, *Tob.*4.4. And hereby they ſignified the conſtancie and love which ſhould be betwixt the man and the wife, and that they died in the ſame faith, therefore the Orthodoxe Church when they died they would not be buried beſides Heretickes; *Sophronius* ſaid, *Noli me tangere hæretice neque vivum neque mortuum*, O heretick touch me not neither when I am aliue nor when I am dead

The ſtrangers converted, deſired to be buried with the faithfull.

They buried ſtrangers in a part by themſelues, *Act.*1. 18. this place they called it *Kebher galaja, ſepulchrum exterorum*: the buriall of ſtrangers, when the ſtrangers were converted to the faith, they deſired to be buried with the faithfull; as *Ruth* ſaid to *Naomi*, *where thou dieſt there will I die and be buried. Ruth* 1.17.

Secondly, they uſed many Ceremonies in their buriall, firſt, they *faſted*, 1 *Sam.*31.13. 2 *Sam.*1.12. *and they mourned and wept and faſted while even*; ſo 2 *Sam.*3.34. *David* faſted for *Abner till the Sunne was ſet.*

The Ceremonies in buriall.

Secondly, they *wept*, as for *Aaron* thirtie dayes, *Num.* 20.29. ſo for *Moſes*, *Deut.*34.8. ſo for *Saul* and *Ionathan*, 2 *Sam* 1. 12. ſo for *Ioſia* did all *Iſrael* mourne, 2 *Chron.*35.24. *Famlies lamented, the men by themſelues and the women by themſelues*, *Zach.*12.12. ſo *Luk.*23. *and the women followed after weeping.* They mourned and lamented chiefly for their Kings, *Iere* 34.5. *and they will lament thee, ſaying ah Lord*; they lamented for their King as the widow doth for her husband, for the King is the husband of the Common-wealth, and when ſhee wanteth him ſhe is a widow, *Lament.*1.

How theſe words are to be underſtood, *be taught them the uſe of the Bow.*

Such was the lamentation which *David* made for *Saul* and *Ionathan*, 2 *Sam.*1.18. it is called there the lamentation of the Bow, he commanded to *teach the children of Iſrael the Bow*, it is commonly tranſlated, hee taught

taught them the uſe of the bow, or to ſhoot with the bow, but this is impertinently caſt in, in the midſt of *Davids* lamentations, that he taught them the uſe of the *bow*, but it ſhould be this way tranſlated, he taught them this lamentation, intituled *the Bow*, for it was the manner in old times to give ſundry titles to theſe lamentations, as, *Fiſtula, Scutum, Ovum, Ala, Securis*; ſo *Pſal.* 45. *to the cheefe Muſitian upon Shonannim*, as yee would ſay upon *the lillies*, the ſong of the marriage is intituled *the lillie*. Chriſt is, *the lillie of the valleyes*, and his Church is as *the lillie among thornes*, therefore this marriage-*Pſalme* is intituled *the lillie*; ſo the title of this lamentation was *Arcus*, the *Seventie* tranſlated it well, *David edidit threnum hunc*, & it is ſubjoyned that he made this lamentation, that he might teach it the children of *Iſrael*; and *Ioſephus* addeth, that the *Iewes* did diligently learne theſe Lamentations even unto this time, the reſt of this Lamentation is ſet downe *in the Booke of the juſt*, *verſ.* 18. and to tranſlate it he taught them to ſhoot with the bow, were not pertinent, for they had skill in the uſe of the bow alreadie, 1 *Par.* 12. and it was not for unskilfulneſſe in the uſe of the *Bow* that the *Philiſtims* overcame them. When *Ioſias* was killed in the battaile, *Ieremie* made his Lamentation or θρῆνος for him. When they buried their dead they had Minſtrels, *Mat.* 9. 23. who ſang the praiſes of the dead, this the *Greekes* called ἰάλεμον, and when the corps were to be carried out, they cryed *Conclamatum eſt*; and they hyred *Præficas, mourning women*, *Ier.* 9. 17. and when theſe women did ſing the dolefull ſong, ſhe that was the chiefe mourner ſung over *carmen* ἀναβοῶν at every reſt; the like wee ſee in *Pſal.* 136. *for his mercie endureth for ever*: ſo *Iere.* 9. 18. the chiefe mourner repeated theſe words in the Lamentation *that our eyes may run down with teares, and our eyelids guſh out with waters*: ſo *Ezek.* 26. 7. *how art thou deſtroyed*

Euſtatius, lib. 4.

Alexander ab Alexandro lib. 3. Genialium.

stroyed that wast inhabited of Sea-faring men.

They lamented not for their wicked Kings when they died; *Herod* fearing that he should not have this honour done to him when he died, commanded when he was about to give up the Ghost, that a number of his wisest Counsellours should be gathered together, and that his Guard should environ him about, and put them all to the sword, that there might bee a lamentation at his death, which they were purposed to have done, unlesse that *Salome* the sister of *Herod* had prevented it, and discovered to them the plot, and then they kept a feast of joy in remembrance of that deliverance, as they did at *Hamans* death.

Iosephus. The stratageme that *Herod* used that men might lament for his death.

Thirdly, they used to wash the bodies of the dead, this was called βαπτισμὸς τῶν νέκρων, and so they washed the body of *Dorcas* and laid it in an upper chamber, there was also βαπτισμὸς ἀπὸ τῶν νέκρων, *Eccl.* 31.25. that is, a washing of themselves for touching of the dead; and the third was βαπτισμὸς ὑπερ τῶν νέκρων, baptized for the dead, that is, counted as dead men, 1 *Cor.* 15.29. for when they were baptized they went downe into the water, and were baptized all over the body.

Βαπτισμὸς { τῶν νέκρων. ἀπὸ τῶν νέκρων ὑπερ τῶν νέκρων

They embalmed the dead.

They embalmed the bodies θάπτειν & ἐνταφιάζειν differ. ἐνταφιάζειν is to prepare all those things which serve for the embalming of the body, and this was called a burying among the *Iewes*, they used much this embalming of the bodies before they buried them, but now because the doctrine of the Resurrection is so cleere, this ceremony of embalming should not be used.

They burned sweet Odours for them.

When they embalmed the bodies of their Kings, they burnt sweet odours for them, as for *Asa* and for *Zedekiah*, *Iere.* 34.5. *Thou shalt die in peace, and with the burnings of thy fathers the former Kings, so shall they burne Odours for thee*; Although *Zedekiahs* eyes were pulled out of his head, and carried captive to *Babylon*; yet he

is

is said to die in peace, because he had all these solemnities performed to him in his funerals. Those of *Iabes Gilead* tooke the bodies of *Saul* & his sonnes and burnt them, and buried their bones under a tree, 1 *Sam.* 31. 13. To burne their bodies here is not meant, that they burnt them to ashes, and then buried their bones, but they burnt odours upon their bodies untill they were buried: for these speeches are all one, *comburent te*, as the Latines say, *comburent tibi* as the Hebrewes say κλαιουσι σε, as the *Greekes* say, *et aromatizare*, as the Evangelists say, for every one of these phrases signifie the great pompe which was used at their burials. And where it is sayd they buried their bones, it is to be understood by the figure *Synecdoche*, their bodies, 2 *Sam.* 1. *Are we not all of his bone*: so *Gen.* 2. *She is flesh of my flesh, and bone of my bone*; and this last part here is but an explanation of the first. *Iechonias* wanted this honorable buriall, and therefore it is said; *to be buried with the buriall of an Asse, Iere.* 22. which was, *insepulta sepultura.*

How these phrases are to be understood, *Comburent te & comburent tibi.*

The heathen burnt the bodies to ashes before they buried them, because that they thought, that the fire purged the bodie, but the greatest abuse of all in burning of the dead, was when the King of *Moab* tooke the King of *Ammons* sonne, and burnt him to Lyme, and then, (as the *Iewes* say) with that *incruſtârunt muros*, they plaistered their wals.

The Heathen burned them to ashes.

By this we may understand why the Scripture bringeth in *Og* the King of *Bashans* bed, saying, *is it not in Rabbath of Ammon unto this day? Deut.* 3. 11. this was not his sleeping bed, but his funerall bed, for when they were dead, they laid them upon a rich bed, and burnt odours over them, untill their friends carried them to the grave, and then they came home and burnt the bed and things belonging unto it. Now the reason why this bed of *Og* burnt not, was because it was made of yron,

so

ſo ſay *Rabbi Iſaac Abrabaneel*, and *Arrias Montanus*.

Of the feaſts at their Burials.

They had funerall feaſts called περιδεῖπνα, therefore *Ezek.* 24. 17. when his wife died he was forbidden to eat of that bread, *eat not the bread of men; Enoſhim*, that is the bread of *mourning men*; theſe feaſts they called afterwards, *feralia & ſilicernia*, and they vſed to ſet the meat upon the graves of the dead, *Iob.* 4, 17 *poure out thy bread upon the buriall of the juſt*: ſo *Eccleſ.* 30. 18. *as meſſes of meat ſet vpon the grave*.

The third thing to be conſidered in their burialls, is the forme of their Tombes, the Kings were buried in ſtately Tombes together in the Citie of *David*, and thoſe Kings who were not buried there, were thought to be baſely buried if they were not buried in the buriall of *David*, or in the buriall of the Kings in Mount *Sion*.

Their burials were hewed out of a rocke.

The nobler ſort ſome of them had Caues hewed out of a rocke; which had ſeverall burials within them, and Chriſt was buried in ſuch a buriall, *Eſa.* 53. 9. *He made his graue with the wicked, & with the rich,* [*Bamathau*] *in excelſis*, that is, although he was crucified with the wicked, yet he was buried in the Tombe of *Ioſeph*, not in a baſe buriall but an honourable buriall, which was *Ioſephs* owne buriall, who was an honourable man.

בְּמֹתָיו *Excelſaejus.*

The Prophets were alſo buried in ſtately burials.

The Prophets were uſually buried in ſtately Tombes, *Iere.* 26. 23. *And Iehojakim ſent for Vrias the Prophet out of Egypt, and cauſed to ſlay him with the ſword, and caſt his dead body in the graues of the common people*: the Prophets were not uſually buried in the burials of the common people; ſo *Mat.* 23. 29. *Woe be to you, becauſe yee build the Tombes of the Prophets, and garniſh the ſepulchres of the righteous*.

For the common people they were but laid in the ground, without any Tombe, *Luk.* 11. 4. *Yee are like graues which appeare not, and the men that walk over them are not aware of them*.

They

They had ſome markes of diſtinction to diſcerne the Tombes of the better ſort; example we haue of this in *Ioſhua* 24 30. it is ſaid there, that *they buried him in Timnath-herab*, but *Iudg.* 2.9. *they buried him in Timnatheres*; *Heres* is called the Citie of the Sunne, and they changed the name of the Towne, becauſe *Ioſhua* was buried there, whoſe ſepulchre had the picture of the Sun drawne upon it, as the *Iewes* write, and the ſepulchre of *Eliſha* was knowne by it ſelfe in the fields, 2 *King.* 13. 21.

חרס Sol.

Fourthly, they were at great charges in burying of their dead, it was ſo great that many times their friends refuſed to bury them, therefore *Gamaliel* who was a man of power and credit amongſt them, reſtrained this. *Nicodemus* ſent for an hundred pound weight of *Myrrhe* and *Aloes*, to embalme *Chriſt*, *Ioh.* 19. 39. and Chriſt alloweth the fact of *Marie*, *Mat.* 26.10. when ſhe poured the boxe of precious oyntment upon his head, *Why trouble ye the woman, for ſhe hath wrought a good worke upon me*: and *Gamaliel* ordained that none ſhould be wrapped in ſilke, but all in linnen, and no gold put upon them. So amongſt the *Romans* they were glad to diminiſh theſe charges, *tria ſi velit recinia & vincula purpurea, & decem tibicines plus ne adhibeto.*

Cicero lib. 2. de ll.

Laſtly, after the buriall was ended they uſed to comfort the living after this manner; firſt, *ſit conſolatio tua in Cœlis*; ſecondly, *quis audet deo dicere, quid feceſti?* thirdly, they repeated theſe words of *Eſay. chap.* 25.8. *he wil ſwallow up death in victorie, & wipe away all teares from their faces*: and *Pſal.* 72.16. *they ſhall flouriſh and ſpring againe as the graſſe on the earth* they beleeved the reſurrection of the bodie, therefore they called the Church-yard [*Beth chaijm*] *domus viventim*, the houſe of the living, and as our ſoules lodge but a while in the bodie as in a tabernacle, 2 *Cor.* 5.1. ſo our bodies lodge but

They comforted the living after the dead were buried.

בית חיים Domus viventium.

κατασκηνώσει.

זכור כי עפר אנחנו
ימ׳א יהוה
המקום סרונך
Dominus penset jacturam tuam.

but a while in the graue as in a tabernacle, *Act.* 2. 26. κατασκηνώσει, my flesh resteth in hope as in a tabernacle, & then they cried, *Zacor kignapher anachnu, remember that we are but dust*, and they conclude with this of *Iob* 1. *the Lord hath given and the Lord hath taken, blessed bee the name of the Lord.* When their little children died they used not many speeches of consolation, but onely said *the lord recompence thy losse*; *Iob* hath a notable saying, *I came naked out of my mothers wombe, and I shall goe naked thither againe*; How shall I goe thither againe? it is not taken for the same place, but for the same condition hence it is that the inferior parts of the earth, are called both the mothers wombe and the graue, *Psal.* 139. 15. *I was curiously wrought in the lower parts of the earth*; that is, in my mothers wombe, *Ephes.* 4. 9. Christ is said to descend into the lower parts of the earth, that is, into his mothers wombe, and see the affinitie betwixt the belly and the graue; Christ joyneth them together, *Mat.* 12. *As Ionas was three dayes and three nights in the belly of the Whale, so shal the sonne of man be in the heart of the earth*: and *Salomon*, *Prov.* 30. joyneth them together, *there are three things that are not satisfied, the graue and the barren wombe, &c.*

Conclusion.

The conclusion of this is, let us remember, *Iob.* 30. 23. that the graue is, *domus constitutionis omni vivo*, that is, the house in which we are all appointed to meete, and it is *domus sæculi*, the house of our age in which we dwell a long time, therefore we should often thinke of it, and not put the evill day farre from us, and make a covenant with death.

Of

Of the IEVVES Oeconomicks.

Of the time of their Repast.

THey had but two times of their Repast, Dinner and Supper, they had no breakfast; *Peter* had eaten nothing *at the sixt houre. Act.* 10.10. and *Act.* 2.15. *those are not drunke as yee suppose, seeing it is but the third houre of the day.*

Obiect. But it may seeme, that they used to breake their fast in the morning, for *Ioh.* 21.4. it is said, that *when the morning was come, Iesus stood on the shoare and said, children have yee any meat?*

Answ. The reason of this was, because they had fished all the night, and being wearie they refreshed themselves in the morning; but we reade not that they used ordinarily to breake their fast in the morning, *Eccles.* 10.16. *Woe to thee, O land, when thy Princes eate in the morning:* they did not eat in the morning, because it was the fittest time for judging and deciding Controversies; and therefore the Whores of old were called *Nonariæ*, because they came not out to commit their villany till after the ninth houre, when men had ended their businesses; and the Lord biddeth them *execute judgement in the morning, Ier.* 21.12. *Persius Satyr.* 1.

The time of Dinner was the time when they refreshed themselves first, *Ioh.* 21.12. *Iesus said unto them, come*

come and dine: so *Luk.*11.37. *And as he spake a certaine Pharisie besought him to dine with him*: and the second refreshment was at the time of Supper; this was called δεῖπνον; they spent a longer time at Supper than at Dinner, and therefore afterward they put δεῖπνον for ἄριστον, Dinner, and they called all Banquets, Suppers, in what time soever of the day they were, although they were not in the Evening, and δεῖπνον & ἄριστον, *permutantur*, the one is put for the other, as that which *Matthew* calleth a *Dinner*, cap.22.4. *Luke* calleth a *Supper*, 14.16.

All Banquets called Suppers sometimes.

The *Greekes* had μεσημβρίαν, *prandium*; secondly, they had δεῖλινον, a refreshment betwixt Dinner and Supper, which is called *Merenda*, a beaver or afternoons drinke; and they called this *Cœna* πρόδρομον; thirdly, they had their Supper, and then they had Banquets after Supper; and this the *Greekes* called κωμόδρησμα, *Latinè comessatio*, ἀπὸ τῦ κωμάζειν, to keepe a Banquet with whores; and *Paul* alludeth to this word, *Rom.*13.13. *Let us walke honestly, as in the day*, μὴ ἐν κώμοις, *not in rioting and drunkennesse, not in chambering and wantonnesse*. And because the *Iewes* used to travaile so farre before the heat of the day, therefore they called this space which they travailed *diætam terræ* a little peece of ground, *Gen.*35.16. This sheweth their moderate dyet.

The *Greekes* fed more sumptuously.

בטש *Dem Moabitarum.*

They were sparing at Dinner, and they fed more freely at Supper; the Lord gave them bread in the morning, and but Quailes at night, *Exod.*16.12.

They measured the houres by their shadow.

They went to Supper at the ninth houre, after the Evening Sacrifice, and before the setting of the Sunne they ended it; this was called *Hesperismus*; the ancient *Greekes* called this σχοῖον δεκατῦν, that is, the time when a mans shadow was ten foot in length, for they measured the houres by their shadow, when the shadow was of such a length, then it was such an houre; when their shadow was six foot long, then they used to wash themselves,

selves, and when it was ten foot long, then they went to Supper.

The meat upon which they fed at dinner and Supper was called [*Sagnadah*] their sustentation, and [*Tereph*] *victus* their food, which commeth from the root *Taraph*, to take by rapine, or hunt for the prey; because of old they hunted for their meat, *Gen.27.3. Take thy weapons, thy Quiver, and thy Bow, and goe out to the field, and take [hunt] me some Venison.*

סְעֵדָה *Fulcrum.*
a סָעַד *Falcire.*
טֶרֶף *Esca* טָרַף *rapere*

Things set before them upon the Table were *Esculenta, poculenta, & condimenta*, the first for meat, the second for drinke, and the third for sauce to relish their meat; Meat and drinke the Scriptures oftentimes expresse by bread and water, 2 *King.6.22. set bread and water before them, that they may eat and drinke:* then it is added in the next verse, *he prepared great provision for them.*

What things were set upon the Table.

Their bread was of Wheat, Barley, Lentils, & Beanes Wheat was the most excellent bread, *Deut.32.14. I fed thee with fat of the kidnies of Wheate*; this bread when it was not fermented, was called the *poores bread*, *Deut.16.3.* because the poore had not leasure to ferment it.

Of their bread.

The second sort of bread was of Barley, which was a baser sort of bread, used onely in time of scarcitie, *Revel 6.6.* And for the basenesse of it *Gideon* is compared to a *Barley Cake*, *Iudg.7.13.* those were called by the *Greekes* κριθοφάγοι, eaters of Barley; this Barley-bread is a bread which nourisheth little, therefore it was a great blessing of Christ, when hee fed five thousand with five barley loaves, *Ioh.6.9.*

Barley a base bread.

They had a more baser sort of bread made of Lentils, Millet, and Fitches, *Ezek.4.9. Daniel* and his companions eat of the Lentils, *Dan.1.12.* And the reason seemeth to be this why they eat Lentils and refused the Kings meat, because they used not these Lentils in their Sacrifices to their Idols. The *Romans* of old tooke their

Why *Daniel* eat Lentiles.

name from those, and they were called *Lenticuli & Fabij*.

They used also to eat herbes *Prov.* 15. 17. *Better is a dinner of herbes, where love is, than a fat stalled Oxe and hatred therewith:* and *Rom.* 14. *another who is weake eateth herbes*, and the reason why they would eat herbes seemeth to be this, because men before the Flood eat herbes onely.

Their other meats were called *Opsonia*, and their coursest sort of meat was Locusts and wilde honey, *Mat.* 3. 4. there were sundry sorts of Locusts, of which, foure sorts were cleane, *Levit.* 11. the rest they might not eat of them.

Of their drinke.

Their drinke was water, *Sicera* a composed strong drinke and wine mixed, or ἄκρατον not mixed; if they mixed it with water, then they were said καπηλεύειν, and when it was mixed with spices, it was called [*Mimsach*] *Libamen, mustum*.

ממסך *vinum mixtum*

מסך *miscuit.*

Their *Condimenta*, the sauces which made their meats to relish, were Salt and Vineger onely. *Ruth* 2. 14. *Dip thy morsell in the Vineger.*

The spare dyet of *Gods* people.

By this which hath beene said, we may perceiue what was the sober dyet; of the people of God in old times, they used but a spare dyet this was called by the Latines, *Mensa necessaria & Seneca hanc mensam produxit ad aquam & panem.*

Three sorts of dyet.

There are three sorts of dyets set downe in the Scripture; *Iohn* Baptist dyet, Christs diet, and the Epicures dyet: *Iohn* the Baptists *came neither eating nor drinking*, *Mat.* 11. 18. That is, he eat wilde honey; and the coursest things; Our Lord dranke Wine, but yet very moderately: the Epicures diet is, *Let us eat let us drinke, for to morow we shall die*, 1 *Cor.* 15. 32. *Iohn* the Baptists dyet and Christs dyet are not the two extreames, but they are both vertues, the two extreames are the Epicures dyet

dyet, *Let us eat, let us drinke*; and the dyet of the ſcrupulous man who eateth onely herbes, *Rom.*14.2. the Epicure taketh God to be an indulgent father to him, in giving him the creatures to eat of them at his pleaſure; and the other taketh God to be a niggard, who granteth not the liberall uſe of the creatures to his children.

Of the manner how they ſat at Table.

AT the firſt in the daies of the Patriarches they ſat ſtreight up as we doe now, and afterwards they ſat in beds; and ſome hold that they learned this cuſtome from the *Perſians*, but this cuſtome was more ancient than the *Perſians*, for it was in the dayes of *Samuel*, 1 *Sam.*9.22. *And he brought them into the Parlor, and made them ſit in the chiefeſt place*, *Ezek.*23.41. 2 *Sam.*4.5.

Sometimes they had *triclinia*, when three ſat in a bed, or *biclinia*, when two ſat in a bed, and they had τρικοττα-κλίνες, when they did *Luxuriare*.

Chriſt and his Diſciples when they eat the Sacrament, they ſat in beds, therefore when the Church of *Corinth* received the Sacrament together, we muſt not thinke that they ſat in beds as Chriſt and his Apoſtles did, for then they ſhould have had too many beds, which had beene exceſſive, and contrary to the more modeſt cuſtome of the *Greekes*.

This kinde of ſitting was halfe ſitting, and halfe leaning, which the Evangeliſt calleth ἀναπεσεῖν, yet becauſe it was uſuall Table-geſture, they call it ſitting, *Ezek.*23.41. and the Hebrewes call their Chambers *Meſubhoth*, and their ſitters *Meſubhim*.

If three ſat in a bed, then the midſt was the chiefeſt place, and he that lay in his boſome *erat ſecundus a primo*, he was in the ſecond place, and he that ſat next unto him, was in the third place; he that was beſt beloved leaned in the boſome of the Maſter of the feaſt; from this cuſtome is that ſpeech borrowed, to be in *Abrahams* boſome, to ſignifie that familiaritie and ſocietie, which the Saints of God ſhall haue with the Father of the faithfull in the Heaven, and alſo to ſignifie the unitie of eſſence in the Father, and the Sonne, he is ſaid to *come out of the boſome of the Father*, Ioh. 1. 18.

To leane in the boſome a token of loue.

Of their Feaſts.

OF their ſundry ſorts of feaſts, of thoſe who were invited to their feaſts, of the number of thoſe who ſat at their feaſts, the end wherefore they made feaſts, and more particularly, of their exceſſe and pompe in their feaſting compared with the *Greekes*.

They had feaſts at their marriage.

Firſt, they had feaſts before their marriages, in their marriages, and after their marriages, before their marriage, and theſe feaſts were called *Keduſhim*, *ſponſalia*, and the *Greekes* called them προγάμεια and προαύλια, Secondly, they had a feaſt at the day of their marriage, *Gen.* 29. 22. *And Laban gathered together all the men of the place and made a feaſt*; and *Ioh.* 2. Chriſt was preſent at a marriage feaſt in *Cana* of *Galile*: and Chriſt alludeth to this forme, *Luk.* 14. 8. *When thou art bidden to a wedding*, that is, to the feaſt at the wedding: ſo *Rev.* 19. 9. And ſo they had a feaſt after the marriage; and the *Greekes* called theſe ἀπαύλια, and the gifts which were brought to the bride after ſhe was married were called ἀνακαλυπτήρια, becauſe the vaile was taken off her face then, and theſe things which were offered to her after ſhee was unvailed, were called ἐπαύλια. Se-

Secondly, the *Iewes* had feasts at the weaning of their children, and not at the day of their birth, *Gen.*21.8. but the Heathen had feasts at the day of their birth, as *Pharaoh*, *Gen.*40.20. and *Herod*, *Mat.*14.16. and this was called γενεθλιακὸς.

Feasts at the weaning of their children.

Thirdly, they had feasts at the day of their death, *Ier.*16.7. *Neither shall men teare themselves for them in mourning, to comfort them for the dead neither shall men give them the cup of consolation to drinke for their father, or for their mother; thou shalt not also goe into the house of feasting, to sit with them to eat and drinke:* the *Greekes* called these περιδειπνια. & δαὶς ἐπιτάφιος was *Epulum sepulchrale:* and afterwards this feasting degenerated much, for they used to set meat upon the graves of the dead; and *Syracides* alludeth to these *delicates poured upon a mouth shut up, are as messes of meat set upon a grave, Eccles* 30.18. So afterwards in the primitive Church they had *Cœnam novendinalem* for the soules departed, they feasted the poore for the space of nine dayes, and they prayed, that the soules might have a refreshment in that time; and this was discharged in the Councell of *Carthage*.

Feasts at their Couenants.

So they had a feast when they made a Covenant, as *Iacob and Laban*, *Gen.*31.54. so *Ioshua* and the *Gibeonites*, *Iosh.*9.14. And the *Greekes* called these feasts σπονδὰς, from σπένδω *libo*. The *Scythians* in their Covenants and feasts did drinke others bloud, these the *Greekes* called ἁιμαλοπότας *sanguinipotas*, drinkers of bloud.

διαβαλήρια, *sacrificia ante expeditionem.*

So they made feasts when they departed from others at their farewell, *Gen.*31.27. and these the *Greekes* called διαβαλήρια.

So they made feasts at the returning of their friends to welcome them home, as the father of the forlorne sonne killed the fed Calfe when his sonne came home; and these feasts the *Greekes* called ἀποδεκτικὰ; so *Ioseph*

made a feast when his brethren returned to him, *Gen.* 45.16.

Who were invited and who not?

Those who were invited to their feasts were called κλητοὶ, and they who were not invited were called ἄκλητοι *adscititij*, and they were called σκιὰ, *umbra, et muscæ advolantes*, & ἐγγλωττογάστορες *qui lingua sua se nutriunt*; and they were said κερκοπίζειν, a metaphor borrowed from the dogges who fanne with their tailes when men feed them.

The number at their feast.

The number which they invited were not many; in that feast of *Iobs* children were his seven sonnes and three daughters; and Christ and his twelve Disciples, and therefore that is false, *septem convivium, & novem convitium*: the *Greekes* said, *incipere debet à Gratiarum numero, & progredi ad Musarum*, that is, they would have no fewer than three at a feast, and no more than nine.

What persons were to be invited.

The persons invited should be the poore especially; *when thou makest a feast, bid not the rich but the poore*, that is, the poore rather than the rich, men should not invite to be invited againe, *Luk.* 6.12. men should not invite φιλοδείπνους or ἀλλοτριφάγους, *whose God is their belly*. *Heliogabalus* invited to his feast, eight black, eight blind, eight lame, eight hoarse; hee made no choise of his guests, but he made a mocke of it.

The end of their feasts.

The end wherefore they made feasts, was the glorie of God, 1 *Cor.* 10.31. *Whether therefore yee eat or drinke, or whatsoever ye doe, doe all to the glorie of God: Assheurus* feast was onely to shew his magnificence and pride, but *Esthers* feast was for the glorie of God, and for the safetie of the Church.

Breaking of bread a token of love.

The second end of their feasts, was to expresse their heartie love and friendship, for to eat and drinke together, was the greatest token of love and friendship, 2 *Sam.* 12.3. *He had an Ewe-lambe, &c. which did eat of his*

his owne meat and drinke of his owne cup, and lay in his owne bosome: so *Psal.* 41. 9. *Yea mine owne familiar friend in whom I trusted, which did eat of my bread*: and so the communion in the life to come is expressed by eating of bread, *Luke.* 14. 15. *Blessed is he that shall eat bread in the kingdome of God*: and *Obadiah* 7. these three are ioyned together, *viri fœderis, pacis & panis*, that is, that maketh a Covenant together, that hath peace, and that eat together; but *Absolon* killed *Amnon* at the feast, so *Gedaliah* was killed by *Ismael* at the feast; *Iere.* 40. and *Iohn* the Baptist by *Herod*, *Mat.* 14.

Of the place where the Romanes *used to make their Feast.*

THe place where the *Romans* sat at their meat was called *Cœnaculum*, and where they lay it was called *Cubiculum*, and by the *Greekes Triclinium*.

The place where they feasted.

The ancients at the first sat in the Kitchin, or a place neere to the Kitchin, where they did dine or suppe, and this was called *Atrium*, from the blacknes of the smoke, and the Courts afterwards kept this name, & they were called *Atria*, then they changed from this place and remooved to an upper chamber, and there they used to dine and suppe, the *Iewes* following the *Roman* custome who had subdued them, sat also in an upper chamber; Christ and his Disciples eat the Passeover in an upper chamber, according to the custome of the *Romanes*; these Chambers were called *Conclavia*, closets, or secret places; and Christ saith, *when thou prayest enter into thy Closet*, *Mat.* 6. 6.

The beds which they had were called *Discubitorij Lecti*, or *Toralia*, and they were covered with herbes

&

How the beds on which they eat were called.

and ſtraw before they found out Quilts or ſowed Coverings called *ſtragula*, and the *Greekes* called them στρωτόματα & περιπατάσματα, and they differed from the ſleeping beds called μονοκοίτιον, a bed wherein one ſlept, and ſometimes they had three and ſometimes foure of thoſe beds in a Chamber.

The forme of their beds.

For thoſe three beds, the Ancients made one long bed called ςιβάδιον, after the forme of the *Greeke* Letter σίγμα, that it might almoſt compaſſe about the round Table, which they called *Semirotundum ſuggeſtum*, an halfe round Table, like the *Greeke* σίγμα, and it was thus painted ς

Martial. Accipe lunata ſcriptum teſtudine ſigma.
Octo capit, veniat, quiſquis amicus erit.

And the round Table joyned with it, was called *Antiſigma*, becauſe it made a ſemicircle upon the other part, it was *ſemirotundus ſuggeſtus*, and joyning with the bed, it made the full circle; this great bed ſometimes contained ſeven;

Martial. De ſtibadio, Lib. 14.

Septem ſigma capit, ſex ſumus, adde lupum.

Chriſt and his Diſciples ſat not in *Stabidio*, but in ſeverall beds, in *biclinijs*, or *triclinijs*.

He who made thoſe beds was called *Lectiſterniator*, and he who kept the chamber clean after the beds were made, was called *Mediaſtinus*, the charge of thoſe was to hang the Chamber with Tapiſtry and Curtaines; and Chriſt meaneth of ſuch a Chamber when he ſaith, *he will ſhew you a large upper roome, furniſhed and prepared, there make readie for us*, *Mark.* 14. 15.

The decking of their beds and chambers.

The Tables which they had, either ſtood upon one foot, and they were called μονοπόδια, or upon two, and they were called *bipedes*, or upon three, and they were called *tripodes*.

At

At the first, their Tables were not covered with linnen, but after Supper they tooke a Brush or Sponge and swept the Table.

How their Tables were covered.

Martial. Hæc tibi sorte datur tergendis spongia mensis.

Afterwards they used to cover their Tables *Gausapo villoso*, with a cloth made of rough Cotton, and afterward with linnen, and they had Napkins with which they wiped their hands called χειρομακτρὰ.

They had *mensam urnariam*, a Table upon which their vessels stood; by *Varro* called *Cylibantum* ἀπὸ τοῦ κύλικος, because it kept the Cups, and it was called *Gartibulum* or *Gertibulum*, *à gerendis vasibus*; this *mensa urnaria* stood but in the Kitchin, but the other stood in *triclinijs*, in their upper chambers.

Of their Tables.

When the Chamber and the Table were thus prepared, the guests were washed in baths, and then they were anointed; the servants who anointed them were called *Unctores*, or ἀλειπταὶ, & the place where they were anointed was called ἀλειπτήριον, they washed their feet, and the vessell in which they washed their feet was called *Pelluvium*, & that in which they washed their hands was called *Malluvium*; when they washed before the dinner, it was called χαλαχείρος, and after dinner ἀπονιπτάδη.

Of their washing before meat.

They were curious in anointing of their bodies, for everie part of the bodie they had a severall ointment; they anointed the feet with *Egyptian* ointment, the cheekes and the breast with the *Phœnician*, but the armes with the *Sisymbrian*, the necke and the cheekes with the ointment made of the herbe *Serpillum*.

Of their anointing.

Chiefly they anointed their head and their feet with *Nardus*, and this by *Marke cap.* 14. 3. is called νάρδος πιστικὴ, upright *Nard*, and the box in which it was kept, was called *Alabastris*, a box cut out of a precious stone in *Egypt*.

When

When they sat at these costly Tables, they had great banquets and feasts; this was called *Cæna dubia, cæna opipara, cæna ebria*, by *Plautus*, *cæna triumphalis*, by *Plinius*, *cæna dapsilis*; Opposit to these was *cæna pura, cæna sine sanguine, & cæna terrestris*, in which they eat onely herbes.

Of their manner of drinking.

THey measured their drinke by a cup called *Cyathus*, and some were said *potare sextantes, quadrantes, trientes*; He that dranke *Sextans* was of a weake bodie; he that dranke *Deunx* was a drunkard, he that dranke *triens* was one of the middle sort; they used to drinke *harmonicè*, there were three sorts of mixtures like three harmonies in musicke, the first was ἡμιόλεον, three parts of water and two of wine; secondly, διατέσσαρον, when they mixed three of water and one of wine; thirdly, διαπάσων, when one part of wine, and two of water were mixed.

They dranke sometimes nine cups for the nine *Muses*, and three for the three fatall sisters.

Ausonius. Ter bibe, vel toties ternos, sic mystica lex est:
Vel tria potandi, vel ter tria multiplicandi.

And sometimes they dranke as many cups as there were letters in their friends name, to whom they dranke.

Martial. Nævia sex Cyathis, septem Iustina bibatur.

And sometimes amongst the *Romans*, they dranke as many cups as they wished yeares to him for whom they dranke, and they used to coole their wine in snow water; so they had a vessell in *quo solebant aquam colare*, in which they used to straine the water.

Mar-

Martial. Attenuare nives nôrunt, & Linteа noſtra,
Frigidior cælo non ſalit undatua.

They had a Maſter of the feaſt, called *Pater diſcubitus*, and by *Tacitus*, *Rex convivij*, and the *Greeks* called him συμποσιάρχης & ὀνοματαχλήτωρ, who aſſigned to every man his place where he ſhould ſit, and προγυστὴς, who taſted the wine before others dranke.

When they were at Supper, they had all ſort of muſicke and perfumes, and when they departed the Maſter of the feaſt gave them ἀποφόρητα, gifts; ſo our Lord in his great and laſt feaſt, had his perfumes, his prayers ſweetning the prayers of the Saints, they had their hymne, and hee had ἀποφόρητα, he gave them his fleſh and his bloud.

Of their Apparell.

THe matter of their Apparell was Wooll, Linnen, and Silke, and *Xylinum*, which was a middle betwixt Wollen and Linnen.

Silke was called *Meſhi*, *Ezek.* 16.10.13. *Aquila* tranſlateth it ἄπλοον σιλάφιλον, becauſe it was ſoft and ſmooth, and eaſie to be handled, or it was called ſo, from [*Maſhah*] *extrahere*, becauſe it was eaſily drawne out; ſilke is not a new invention, as ſome take it to be, for it was in uſe amongſt the Hebrewes and Greekes, and it was called *Serica Medica*, becauſe the *Medes* brought it upon Camels from *Bactria*.

משי *Sericum.*

a משה *extrahere.*

Secondly, they had Wooll; and thirdly, *Byſſus*, white Linnen, which groweth in *Egypt* and *Paleſtina*, like to the leaves of the Poppie; and this is called *Sheſh*; *ſheſh* is not rightly tranſlated *Linnen*, but it ſhould be tranſlated *Xylinum* or *Cotton*, and the reaſons are theſe, the

ששי *Xylinum.*

the Lord forbiddeth to make a garment of linnen and woollen, therefore the Curtaines could not be made of linnen and woollen, but of [*Sheſh*] *byſſus*, or Cotton; ſecondly, Linnen doth not receiue the ſcarlet dye, as this *Xylinum* or *Byſſus* doth; their courſer cloaths were of Camels haire, ſuch as *Iohn* the Baptiſt wore.

Of the colour of their cloathes.

The colour of their cloaths, firſt white, *Eccleſ.*9.8. *Let thy garments be alwayes white*; thoſe the Hebrewes called [*Hhorim*] *Candidi*. They uſed this white as a ſigne of proſperitie, victorie, felicitie, joy and gladneſſe. Chriſt himſelfe vpon the Mount appeared cloathed in white, ſo he appeared to *Iohn* in white, *Revel.*1.13. ſo the white robes given to the Martyrs in ſigne of victorie, *Revel.*7.14. and white horſes, *Zach.*6. and *Rev.*7.9. the Saints are brought in, cloathed in white, bearing Palmes in their hands.

White cloaths a ſigne of proſperitie.

Secondly, they had cloaths of ſcarlet colour, this was called κόκκος, which commeth of a worme bred in the ſtalke of a certaine herb, and it hath *Shani* joyned with it, becauſe the cloth was twice dyed in it, and this was called πίβαφος; *Matthew* ſaith that they put Chriſt in *Coccinea tunica*, in a ſcarlet coat; the other Evangeliſts ſay, in purple, that is, in ſcarlet tending more to purple, it was not bright ſcarlet; and the whore is called the ſcarlet whore, becauſe ſhe was dyed with the bloud of the Saints, *Revel.*17.4. So there was *hyacinthinus color*, a violet or purple colour.

Of the divers names of their ſtuffes, whereof their cloathes were made.

FIrſt, the *Babylonians* cauſed to weaue in divers colours and pictures in their cloth, and this was called *veſtis babylonica*, a babyloniſh garment: ſuch was that which *Achan* ſtole, *Ioſh.*7.21.

The

The ſecond was the *Phrygian* cloth, ſowed with needle worke, and this was called *opus Phrygionicum*; the *Hebrewes* call it *rokem*. The hangings of the Tabernacle were ſuch; The Queenes veſture was ſuch, *Pſal.*45. This the *Seventie* call βελονοποικίλον, from βελόνη, a needle, and ποικίλον ſowed with a needle. רָקַם

Thirdly, *Alexandrinum*, the *Alexandrian*; This was when threeds of divers colours were woven together, and this was called πολυμίτριον, *multilicium*, or *variegatum*, ſuch was *Ioſephs* partie coloured coat, and the Queenes daughters in thoſe dayes wore a partie coloured gowne. 2 *Sam.*13. 18. This was alſo called *Plumarium*, which ſhined like the Doves necke, *Pſal.*68. 13.

The *Aſſyrians* and *Canaanites* made *opus barbarieum* woven in both the ſides, or ἀμφίπλωτα, ſuch was the veile of the Tabernacle, both woven on the one ſide, and on the other.

So they had *opus plectile*, as *Aarons* girdle; *opus interraſile*, imboſſed worke; ſo they had *veſtes undulatas*, *vel ſcutulatas*, water chamlet.

Of their Husbandrie.

FIrſt they plowed the ground, this was called [*Hharaſh*] Then they plowed it the next yeare, and this was called [*nir*] *novellare*: and *Ieremiah* alludeth to this 4.3. *Plow up your fallow ground*; then he harroweth the ground, breaketh the clods and maketh it ſmooth, *Eſay* 28. 24. and prepareth it for the ſeed: This was called *occare*, to harrow. חרש *aravit.* ניר *Novellare.* *Alluſion.*

The Oxe when hee plowed the ground hee eate cleane provender, ſo the aſſe: and *Eſay* alludeth to this *Eſay* 24.30. *The Oxen likewiſe and the young aſſes that eare* *Alluſion.*

eare the ground, shall eate cleane provender, which hath bin winnowed with the shovell, & with the fanne: Their other herds they fed them with Sycamores or wilde figges, *Amos* 7.14 *I was a herdman and a gatherer of Sycamore fruit.*

They sowed divers sorts of graine, *Esay* 28. 25. as fitches, cummin, wheat, barley, and rie, *The barley and the flaxe were smitten with the thunder. but the wheat and the rie were not smitten because they were hid in the darke*, *Exod.* 9.31. 32. There was not such difference betwixt the barley and the wheat, that the one was hid in the ground, when the other was shot up; therefore it is not rightly translated hidden in the darke, but *erant serotina*, or somewhat latter.

There were three moneths betwixt their sowing and their first reaping, and foure months to the full harvest, *Ioh.* 4.35. *Say not yee, there are yet foure moneths, and then commeth harvest?* their barley harvest was at the *Passeover*, and their wheat harvest was at the *Pentecost*.

Of the manner how they threshed their corne.

THey had sundry formes in threshing of their corne; First, they beat out their weaker graine with a staffe, as their fitches, and cummin, *Esay* 28.27. And this staffe was not unlike to our flailes. Againe, some of their graine was trodden out with the feet of Oxen or Horses; with Oxen *Deut.* 25. 4. *Thou shalt not muzzle the mouth of the Oxe, that treadeth out the corne*, And *Hosea* alludeth to this forme, *Ephraim is an heifer that is taught, and loveth to tread out the corne Hos.* 10.11. So with the feete of horses, *Esay* 28. 28.

Allusion.

nor

nor bruise it with his horsemen; or else it was bruised out with an instrument of wood, which was either a plaine piece of wood set with teeth of yron, to cut the straw and bruise out the corne; This was called *hharutz*, for the sharpnesse of it. Or else they used a wheele to bruise it out, and this was called *gneglah*, as the first was called *trahea*. חרוץ עגלה

A comparison taken from the ripe figges.

HOSEA 9.10. *I found Israel like grapes in the wildernesse, I saw your fathers as the first ripe in the figge tree at her first time*, Cant. 2 13. *the figge tree putteth forth her greene figges*, the green figge was called *grossus*, and the ripe figge was called *carica, matura ficus*. When it is said, that *Christ came to the figge-tree, and found nothing but leaves, for the time of figges were not as yet*, *Mark*. 11.13. it is meant of those first ripe figges, these are called greene, *or untimely figges*, *Rev*. 6.13.

The first ripe figges are easily shaken off and fall away. And *Nahum* alludeth to this, *Nahum*. 3.12. *All thy strong holds shall be like figge-trees with the first ripe figges, if they be shaken, they shall fall into the mouth of the eater*. And as men long most for the first ripe figs, so did the enemies for *Nineve*, and one shaking of the enemie should make them fall like the first ripe figges into their mouth. *Allusion.*

A comparison taken from their shepheards.

THe shepheard in cold weather keepeth his cloake close about him, and the Lord alludeth to this forme, *Ier*. 43.12. *He shall aray himselfe with the* *Allusion.*

Land of Egypt, as a ſhepheard putteth on his garment, that is, hee ſhall take away the ſpoiles of *Egypt*, and keepe them as ſure as the ſhepheard keepeth his cloake about him.

The ſhepheards in the Eaſt went out and in before their ſheepe, and their ſheepe followed them, and *Chriſt* ſheweth this, *Ioh.*10.3. *The ſhepheard calleth his ſheepe by name, and leadeth them out.* *Alluſion.*

The ſhepheard hath his call, whereby he calleth his ſheepe, *and they know his voice*, *Ioh.*10.3. Hee hath his ſhepheards crooke, and his rodde; the one to catch them, the other to drive them: and *David* alludeth to theſe, *Pſal.*23.4. *Thou art with mee, thy rodde and thy ſtaffe they comfort me.* *Alluſion.*

The ſhepheard hath his whiſſle, and his pipe wherewith he delighteth himſelfe when he feedeth his ſheepe *Iudg.*5.16. *Why abod'ſt thou among the ſheepfolds to heare* [*ſharikoth gadarim*] it ſhould not be tranſlated, the *bleating of the flockes*, but *why abodeſt thou amongſt the ſheepfolds, delighting to heare the whiſſle.*

שְׁרִיקוֹת עֲדָרִים

מִשְׁרְקֹתָיִם

Fiſtula.

Of

Of the miseries of the Children of GOD in this life, and their happie estate in the life to come.

LVK. 16.19. *Then there was a certaine rich man which was clothed in purple and fine linnen, and fared sumptuously every day, and there was a certaine begger named* Lazarus *which was laid at his gate full of sores, &c.*

IN this Parable are brought in to us the condition of a rich Glutton and a poore begger; they are described by their life, and by their death; in their life, the rich man is described by his great wealth, by his daily fare, & by his apparel; the begger by his poverty, & by his disease; by his poverty, that he lay at the rich mans gate, and begged but the crums which fell from his Table, and yet could not get them, and thirdly by his companions, the dogges who licked his sores; then they are described by their death, he was carried to heaven by the Angels to *Abrahams* bosome, and the rich man to hell by the Divels; and the Parable setteth down to us the petition of him who was in hell, and the occasion of it, because he saw *Lazarus* a far off in *Abrahams* bosome; his petition was, that *Abraham* would send *Lazarus* with one drop of water to coole his

his tongue, that is refused to him, and the reason set downe; then he putteth up a second petition, that *Abraham* would send *Lazarus* to his brethren to testifie unto them of the paines & torment which he endured, but this is also denied, and the reason is subjoyned.

How to know a Parable from a History.

It may be asked first here, whether this be an History or a Parable? It may seeme to be an Historie and not a Parable; for the fathers make this difference betwixt an Historie and a Parable, they say that is an Historie when the proper names of men are set downe, as they say, *Iob* is not a Parable but a History, because proper names are set downe in it; so *Lazarus* proper name is set downe here, then it may seeme not to be a Parable but an History. But we are to answere, that *Lazarus* is not a proper name here, but an appellatiue common to all miserable, wretched, and poore creatures; for in the *Syrian* Language which Christ spake, *Lagnazar, est is qui auxilio destitutus est*, he that wanteth all helpe; it is not rightly translated *Eleazar*, as if it were a proper name, but an appellatiue *Lagnazar*, that hath no helpe, therefore that collection of some who thinke, that the rich mans name is omitted here for disgrace, is not so materiall, it being a Parable and not an History.

עזר *Vir cui ferri oportet adjumentum.*

He was a rich man, and he is described by his cloathing, *he was cloathed in purple and fine Linnen.* He was cloathed in purple, this purple was the die that was gotten from a shel-fish, and it is not knowne now in those parts of the world.

Purple a costly dye.

Man hath little cause to glory in his apparel, he borroweth it from the fish and from the Worme: the *Iewes* when they describe a man, they say that man is a worm, cloathed with the excrements of the worme, the expectation of the wormes, and to be consumed with the wormes: the first clothing that ever God made to man, was of the skins of beasts, and that man should not be

Man should not glorie in his apparell

proud

proud of his apparrell, see what Christ saith, *Mat.6.29. I say unto you, that even Salomon in all his glory was not arayed like one of the Lillies*: this might seeme strange at the first, but if we will consider it rightly, we shall finde it to be most true.

How the Lillie exceeded *Salomon* in his glorie.

First, *Salomon* in all his glorie, his ornaments were but artificiall, but the cloathing of the Lillies are naturall; and looke how farre nature exceedeth art, (for art is but an imitatrix of nature, and her perfection is to imitate nature) therefore the Lillie exceeded *Salomon* in all his glory.

Secondly, *Salomon* when he was so gloriously decked, he was beholden to many creatures, he was beholden to *Egypt* for his linnen, to the earth for his gold, to the silk-worme for his silke, to the shel-fish for his purple, and had nothing of his owne; so that if every one of those should haue claimed their own, he should haue stood up like *Æsops* Crow stript of all, when euery one of the foules craved their own feathers which they had lent her; but looke to the Lillie which is beholden to no other for its beautie, doth not the Lillie then exceed *Salomon* in all his glorie?

Mans cloaths a note of his shame.

Thirdly, when *Salomon* was cloathed thus, it was but a remembrance to him of his fall, and hee had as little cause to glory in these ornaments, as a theefe hath to glory in a silken rope in which he is to be hanged, or if a man should glory in the plaister that covereth his wound; but the beautie of the Lillie is naturall, it covereth not the shame of it, therefore the Lillie exceeded *Salomon* in all his glory.

Fourthly, *Salomon* in all his glory was but one, and how much adoe was there to get one *Salomon* so decked and cloathed? But all the Lillies of the field are so clothed, therefore the Lillie exceeded *Salomon* in all his glory; this should teach us to make but little recko-

ning of our apparell, becauſe when we haue done our beſt, and ſpent all that we haue gotten upon apparell, yet the ſillie Gilly-floure or a Daſie, ſhall exceed us in all our glorie; make but a ſmall reckoning then of this cloathing; labour to put on the Lord Ieſus Chriſt, that cloathing of needle-worke, with which the Church is decked, *Pſal.* 45. put on Chriſts righteouſneſſe, and then thou wilt exceede all the Lillies of the field in glory.

And fared ſumptuouſly every day.

Why this rich man is called a glutton.

Becauſe he fared ſo ſumptuouſly every day, therefore he is commonly called the rich Glutton, *Deut* 20. 21. the diſobedient ſonne is called a *drunkard and glutton*; what man is to be eſteemed a glutton? the Hebrewes upon this place ſay, that he who eateth, *tartemar carnis*, a pound of fleſh is a glutton, and he who drinketh *logum vini*, an Engliſh quart of wine is a drunkard; but we muſt not reſtraine it ſo here, for *Iudea* being a hot Countrey, a little fleſh ſerved them, but in thoſe cold Countries, where the cold driveth in the heat, mens ſtomackes digeſt the meat better, and therefore a man cannot be accounted a glutton, although he exceed this meaſure; but he is called a glutton, who delighteth in nothing but in eating and drinking. *Seneca* ſaith, *turpe eſt menſuram ſtomachi ſui non noſſe*, it is a filthy thing not to know the meaſure of their owne ſtomacke.

The Glutton made a god of his backe and his bellie.

He fared ſumptuouſly every day.] He ſacrificed to his backe and his belly, to make a god of the belly, what a baſe God is that? the belly of the beaſt was not ſacrificed but caſt out: Some make a god of their braine and ſacrifice to *their owne net* or *yarne*, as *Habakuk* ſaith *cap* 1.16. as *Ahitophel*: Some make a god of their armes and ſtrength, as *Goliah*; and ſome of their feete, as *Haſael* truſted in his feet: but the moſt baſe and filthy god

of

of all is to make a god of their panch; the Lord calleth Idols *Deos ſtercoreos*, gods of dung; to make a god of the belly, is *Deus ſtercoreus*, a god of dung: if the Lord ſhould bring in man, and let him ſee the Idolatry of his heart, as he let *Ezekiel* ſee what vile Idolatry the *Iewes*, were committing in the Temple, *Ezech.* 8. he ſhould ſee more vile abhomination and Idolatry in his heart, than ever *Ezekiel* ſaw; ſome ſacrificing to this beaſtly luſt or that, ſome making a god of their wealth, and ſome making a god of their belly, but *God will deſtroy both the meat and the belly*, 1 *Cor.* 6. 13. Let us be content then with ſober fare, *all a mans travaile is for his mouth*, *Eccleſ.* 6. 7. the mouth is but a little hole, & it ſhould teach us to be contented with a little: but the gluttons appetite is ſuch, that he thinketh he could ſwallow up *Iordan*: nature is content with little, but grace will be content with leſſe. The *Iſraelites* when they gaue way unto their appetite, they cryed for fleſh, for Garlike, Onyons, and for Pepons, nothing would content them.

The bellie a baſe god.

Man ſhould learne to be content with little

Lazarus, could not get the crummes that fell from his Table: a man hath a double uſe of his riches, a naturall uſe and a ſpiritual uſe; there is *a ſowing to the fleſh*, and a *ſowing to the ſpirit*, *Gal.* 6. 8. the naturall uſe is to maintaine our ſelves and our families, the ſpirituall uſe is, to give to the poore; *Nabal* knew not this uſe, 1 *Sam.* 25. 11. *Shall I take my bread and my water and my fleſh, which I haue killed for my ſhearers, & giue it to men whom I know not whence they be?* Here he knew the naturall uſe how to provide for him ſelfe and his familie, his ſhearers, but he knew not the ſpirituall uſe, to give to *David* and his men in their neceſſitie. So the rich glutton here knew not the ſpirituall uſe of his riches, to feede poore *Lazarus* with them, it is this which the Lord will lay to the charge of the wicked at the laſt day, *I was hungrie, and yee gaue me no meat*, *Mat.* 25. 42. The

A double uſe of a mans goods.

The poore in necessitie are Lords of the rich mens goods.

poore men in their necessitie are Lords of the rich mens goods, *Prov.*3.27. and the rich men are but Stewards and dispensators to them in that case; the Fathers call the money given to the poore, *Trajectitiam pecuniam*, money given upon a bill of exchange; for as he that goeth a farre journey, taketh a bill of exchange with him, and carrieth not his money along with him, for feare of robbing; so the children of God, they lay out their money to the poore, they take Gods bill of exchange for it, and then it meeteth them in the world to come, and so their money receiveth them into eternall tabernacles, that is, it testifieth that they are to be received into eternall tabernacles.

The miseries of *Lazarus*.

Let us consider *Lazarus* his miseries; first, hee was poore, then he was sore, he had none in the same case with him, he seeth the rich glutton that Epicure to prosper, and himselfe in such a hard case: hee might have beene here overtaken with *Davids* temptation, *Psal.*73.13. *Verily I have cleansed my heart in vaine, and washed mine hands in innocencie, for all the day I am plagued, and chastened every morning.*

A comparison betwixt *Iob* and *Lazarus*.

Let us compare *Iob* and *Lazarus* together; *Lazarus* lay at the gate, *Iob* on the dunghill; *Lazarus* had no friends but the dogges, but *Iob* was in a worse case, for his friends vexed him, and were *miserable comforters* to him, *Iob* 16.2. *Iob* was once rich, and then poore, *Lazarus* was ever poore, *solatium aliquando nunquam fuisse fælicem.*

A comparison betwixt the rich glutton and *Lazarus*.

Compare the rich glutton with poore *Lazarus*; *Lazarus* full of sores, the glutton sound and whole; *Lazarus* was hungry, he was full and fared sumptuously every day; *Lazarus* was cloathed in ragges, the glutton in purple and fine linnen; *Lazarus* lay at the gate, but he sate in his Palace; *Lazarus* could not get the crums that fell from his table, but he had good store of dainties:

ties: *Lazarus* had no others to attend him, but the dogs onely, but hee had many gallant men to wait upon him.

Moreover the dogs came and licked his sores, all the creatures are in league with the children of God, but they are enemies to the wicked: the Ravens that fed *Eliah*, pull out the eyes of those that are disobedient to their parents, *Prov.* 30.17. The Serpents stung the rebellious *Israelites* in the wildernesse, yet the Viper upon *Pauls* hand hurt him not, *Act.* 28.5. The Lyons that touched not *Daniel*, devoured his accusers, *Dan.* 6.24. And the dogges that licked *Lazarus* sores, eat the flesh of *Iezabel*; And the reason of this is, the dominion which the Lord gave to man over the creatures at the beginning, and the image of God in man maketh them to acknowledge him as their Lord.

The creatures are in league with the children of God.

But yee will say, may not a beast hurt a child of God now?

Obiect.

They may: and the reason is, because the Image of God is not fully repaired in them againe. When *Adam* was in his innocencie, he was like unto a Herauld that hath his coat of Armes upon him, all stand in feare of him, because he carrieth the Kings coat of Armes, but pull this coat off him, no man respecteth him; so man when he was cloathed with the Image of God, the beasts stood in awe of him. *Eusebius* in his *Ecclesiasticall* Historie recordeth, that the Persecutors tooke the Christians, and set them naked before the Lyons, yet the Lyons durst not touch them, they stood foaming and roaring before them, but hurt them not, and therefore they were glad to put the skinnes of wild beasts upon them, to make the Lyons runne upon them and teare them; Thou that art a wicked man, and hast no part of this Image of God to defend thee, no marvaile if thy dogge bite thee, thy horse braine thee, or thy oxe gore

Answ.

Why the beasts stand in awe of the children of God.

gore thee, but thou that art the childe of God, and hast the Image of thy Creator stamped upon thee, thou needest not to feare, the creatures can offer no violence or harme to thee (unlesse it be upon particular dispensation for thy spirituall good) because they are reconciled to thee, and this is the Lords owne promise, *Hos.*2.18. *In that day I will make a covenant for them with the beasts of the field, and with the fowles of the aire, and with the creeping things of the ground, and I will breake the bow and the sword, and the battell out of the earth, and make them to lie downe safely*; the very creatures will change their natures to doe good to the children of God, the Sea that raging and roaring creature did stay his course to give passage to the people of God, and the starres must fight for them, and the Sunne stood still for the aide and advantage of Gods armies; yea, the divell himselfe the greatest enemie to mankind, although it be impossible that he should so farre change his divellish nature as to doe good to any of Gods chosen, yet he is kept in by the arme of the Almightie, that hee can doe them no hurt; he may well roare upon them, and by permission touch their bodies to drive them neerer to God, but he shall never have power neither in this world, nor in the world to come to take hold upon their redeemed soules. Let us studie then for to have this Image repaired in us, if we would be in league with all the creatures of God.

Beasts surpasse man in many duties.

The dogges came and licked his sores; The beasts many times out-strip man in many duties: The Kine of *Bethshemesh* went streight forward with the Arke and declined neither to the right hand nor to the left, but man many times declineth either to the right hand or to the left, and he keepeth not this midst: *The Oxe knoweth his owner, and the Asse his Masters crib, but Israel doth not know, my people doe not consider*, *Esay* 1.3. and *Ier.*8.7.

Yea,

Yea, the storke in the heaven knoweth her appointed times, and the turtle and the crane, and the swallow observe the time of their comming, but my people know not the judgement of the Lord. And the Lord sendeth man to the Ant to learne wisedome, *Prov.6.6. Goe to the ant thou sluggard, consider her wayes and be wise. Balaams* Asse saw the Angell sooner then *Balaam* himselfe; and therefore is it that the Scripture calleth men beasts, and sendeth them to be taught by beasts, which sheweth how farre man is degenerated from his first estate, and what a low forme he is in when the beasts are set to teach him.

Why God gave his children a small portion in this life.

It may seeme strange why the Lord distributeth things so, that he giveth such plentie and abundance to the rich glutton, and so little to *Lazarus*, seeing *the earth is the Lords and the fulnesse thereof, Psal.24.1.* God who doth all things in wisdome, doth not this without good reason: The Lord dealeth with his children in this life, as he did with the *Israelites* when he brought them to *Canaan, Num.13.17.* When he brought them to *Canaan*, he made them to goe *Southward into the Mountaines*, the South was a dry and barren part, *Iudg.1.15. Thou hast given me a South-land, give me also springs of water:* so *Psal.126.4. Turne againe our captivitie, O Lord, as the streames in the South*, he prayeth that the Lord would refresh them now in the midst of bondage, as the waters refreshed the dry & barren south, and *Iarchi* noteth that the Lord did with his people here, as Merchants doe, who shew the worst cloth first, so dealeth the Lord with his children, he sheweth them the worst first: and as at the wedding in *Cana* of *Galilie*, the last wine was the best, so is it here; the Lord sheweth his children great afflictions and troubles, the South part as it were at first, but afterwards he bringeth them to the Land that floweth with milke and honey.

Simile.

South a barren Countrey.

Simile.

Secondly, he bestoweth these outward and tempo-

raric

varie things but sparingly upon his children, that hee may draw their hearts to the consideration of better things: he giveth the wicked *their portion in this life, Psal.*17.14. *Sonne remember that thou in thy life-time receivedst thy good things, Luke* 16.25. but he reserveth the good things for his owne children, that is the holy Ghost, the graces of the Spirit, *Luk.*11.9.

Thirdly, God denyeth outward prosperitie to these whom he hath inwardly blessed with grace, lest wicked people should thinke that Gods servants did serve him only for these outward things; So the divell thought that *Iob* served the Lord for his owne end, because the Lord had given him aboundance of outward things and fenced him so about, that none of his enemies could breake in upon him, and therefore he saith, Put forth thy hand, thy revenging hand and touch him, and thou shalt see *Iob* will turne from thee, and in sted of serving thee, he will curse thee to thy face.

Lastly, God giveth them little and dealeth hardly with them, lest they should have a mercenarie mind, and serve him only to make gaine of his service, and so be ever looking after some temporall favours, so that then they would become carnally minded in spirituall affaires.

Great skill required in discerning the gifts of Gods right hand.

Simile.

It is a matter of great consequence to discerne what are the gifts of Gods favour; many men thinke because they have wealth and prosperitie, they are the gifts of Gods favour, and they seeme to stand under the Lords right hand, but they are deceived. When *Ephraim* and *Manasseh* were brought before *Iacob*, *Ephraim* was set at *Iacobs* left hand, and *Manasseh* at his right hand, but *Iacob* crossed his hands, and laid his right hand upon *Ephraims* head, and his left upon the head of *Manasseh*, *Gen.*48. So many men who seeme to stand at the Lords right hand, shall be set at his left hand, and many who seeme

seeme to stand at his left hand, shall be set at his right hand. *Lazarus* seemeth to stand now at his left hand, but stay till you see him die, and the Angels carry him to glory, and then yee shall see him stand at the Lords right hand.

It is a point of great wisedome to know the Lords dispensing hand; *David* prayeth *Psal.* 17.7. *separa benignitates tuas*, as if he should say, giue us something O Lord, that we may be discerned to be thy children from the wicked for by these outward favours wee shall never be knowne to be thy children. The Lord careth not to throw a portion of this world to a wicked man, as if one should throw a bone to a dogge; but he will know well to whom he giveth this rich gift of eternall life.

The riches of the wicked are a curse to them and their happinesse is their ruine, because they thrive well by evill courses, and their wealth being mixed with wickednes, the more happie they are outwardly the more miserable they are, God may giue them riches in abundance & let them prosper for a while, but it is for their destruction; this may be seene in *Hophni* and *Phinehas*, the Lord gaue them enough and suffered them to continue in their wickednesse for a while, but what was the reason, the text saith, *because he would destroy them*, 1 *Sam.* 2.25. *David* saith, *I haue seene the wicked in great power and spreading himselfe like a greene bay tree*, *Psal.* 37.35. why like a greene bay-tree? because in the winter when all other trees, as the vine tree, fig-tree and appletree which are more profitable are withered and bare, yet the bay continueth as greene in the winter as in the summer: So fareth it with wicked men, when the children of God in the stormes of persecution, afflictions and miseries seeme withered and dead as it were, yet the wicked all that time flourish and

carie things but sparingly upon his children, that hee may draw their hearts to the consideration of better things: he giveth the wicked *their portion in this life, Psal.*17.14. *Sonne remember that thou in thy life-time receivedst thy good things, Luke* 16.25. but he reserveth the good things for his owne children, that is the holy Ghost, the graces of the Spirit, *Luk.*11.9.

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It is a point of great wiſedome to know the Lords diſpenſing hand; *David* prayeth *Pſal.* 17.7. *ſepara benignitates tuas*, as if he ſhould ſay, giue us ſomething O Lord, that we may be diſcerned to be thy children from the wicked for by theſe outward ſavours wee ſhall never be knowne to be thy children. The Lord careth not to throw a portion of this world to a wicked man, as if one ſhould throw a bone to a dogge; but he will know well to whom he giveth this rich gift of eternall life.

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and doe appeare greene in the eyes of the world, they wallow in worldly wealth, but yet it is for their destruction and ruine, for what saith *David? I sought him but he could not be found*, he was gone, he passed away, there remained nothing of him there, this then is the miserable end of a wicked mans prosperitie, happie is he then who is a child of God how poore and miserable soever he be in this life, *for the end of that man is peace*, *Psal.* 37.36.

Death separateth the godly from the wicked.

And it came to passe that the begger dyed, and the rich man also dyed. Death maketh a full separation betwixt the children of God and the wicked: the sheepe and the goates may feed together for a while, but the sheepheard separateth them: the wheat and the chaffe may lie in one floore together, but the fanne separateth them; and the good and the bad fish may be both in one net, untill they be drawne to the land; ad the tares and the wheat may grow in one field for a while, until the time of harvest: so may the godly and the wicked liue together here for a while, but death maketh a totall and full separation: *Moses* said to the *Israelites*, *stand still and see the salvation of the Lord, which hee will shew to you to day: for the Egyptians whom yee haue seene to day, ye shall see them no more for ever*, *Exod.* 14.13. the red Sea made a separation betwixt the *Israelites* and the *Egyptians* for ever. So death separateth the children of God from the wicked, that they shall never meete againe. *Betwixt vs and you there is a great gulfe fixed so that they which would passe from hence to you, cannot; neither can they passe to us, that would come from thence*, *Luk.* 16.26. This should teach the children of God to haue little medling with the wicked, why? because one day there shall be a totall and finall separation, and this is a great comfort to his children, oftentimes now they are afraid of the incursions of the wicked, and of their bloodie hands, but

Simile.

Gods children should haue little medling with the world.

then

then they shall never be afraid of them: *The gates of the new Ierusalem were not shut at all, Revel.* 21.25. to signifie that there shall be no feare of the enemie there.

And he was carried by the Angels into Abrahams bosome.]Here consider three things, first, how it commeth that the Angels are ministring spirits to man; secondly, what they minister to man; thirdly, the comfort that we have by their ministerie. First, the ground of their ministery is, because we are reconciled to God in Christ, when man fell from God, the Angels stood with a flaming sword to hold him out of Paradise, *Gen.* 3.24. When Christ reconciled us to God, he reconciled us also to the Angels: *Iacob* saw in a vision a Ladder reaching from the earth to the heaven, and the Angels ascending up and downe upon it, *Gen.* 28.12. Christ is this Ladder, upon which the Angels come downe to minister unto us, *Ioh.* 1.51. *Verily, verily, I say unto you, hereafter yee shall see heaven open, and the Angels of God ascending and descending upon the sonne of man.*

Why the Angels minister to us.

Quest. Whether doe the Angels minister to wicked men or not?

Answ. For outward things they may helpe them, even as the Lord makes his Sunne *to rise on the evill and on the good, Mat.* 5.45. We have examples of this in the Scriptures, when the *Israelites* were in the Wildernesse, the Angels brought downe *Manna* to them, therefore *David* saith, *He fed them with the bread of Angels, Psal.* 74.25. It is called the Bread of Angels, because it was brought downe by their ministery; there were many wicked men amongst the *Israelites* who did eat *Manna*, yet the Angels by their ministery brought it downe to them; another example wee have, the Angels came downe *at certaine times and stirred the Poole, Ioh.* 5.4. and whosoever stepped in first, after that the Poole was stirred, was healed, whether he were bad or good, the

Whether the Angels doe minister to the wicked?

Angels

Angels then may minister to wicked men in outward things, but they doe not defend them from spirituall temptations, as they doe the children of God in resisting Satan.

Secondly, when they minister to man; they minister to him in his life-time, in his death, in the grave, and at the resurrection. First, they minister to him in his life, and they keepe him that he dash not his foot against a stone; Secondly, in his death they wait about his bed to repell Satan, and when the soule is out of the bodie, they carrie it into *Abrahams* bosome; and they attend the bodies of Gods children in the grave, because they are the Temples of the holy Ghost; And thirdly, at the day of judgement, in our resurrection they shall minister unto us as they did to Christ, ye know that an Angel rolled away the stone from Christs Sepulchre, so shall they do unto us, they shall take away the stone, dig away the earth and mould, to pull us out of our graves, that we may come joyfully forth to inherit that everlasting kingdome; Christ saith that *hee will send forth his Angels to gather his elect from the foure corners of the earth*, *Mat.* 25. and as the Angell opened the prison doore to *Peter*, and there was a light shined round about him, and he smote off his fetters and chaines, *Act.* 12. So at the day of judgement the Angels shall open our graves which is a prison, and they shall breake off the chaines of mortalitie, a light shall shine round about us, and they shall lead us to enjoy fellowship with God and his Angels for ever.

עירים *Vigilantes.*
הבירים *Robustissimi*

Thirdly, we have great comfort by their ministerie; first, they are [*Gnirim*] *vigilantes*, the watchfull ones, *Dan.* 4. 13. Secondly, they are [*Habbirim*] *strong ones*, *Psal.* 78. 25. When *Salomon* went to *bed hee had three-score valiant men about it of the valiant of Israel to defend him*, *Cant.* 3. 7. But what comfort is it to the children of God

God then to have so many watchfull and strong Angels attending them?

He was carried by the Angels. What strange change was this, that he who was now lying amongst the dogs is carried by Angels; lying amongst dogges, the most base and uncleane creatures, (therefore they are called *Impuri canes, obscœni canes,*) that he would now be carried by Angels the most excellent creatures that God made, and not carried by one Angell but by many Angels, as if they were striving every one to carry him? when a great man dieth all men strive to be about the Coffin, one to carrie a legge, and another to carry an arme; so doe the Angels strive here to carrie *Lazarus* soule; never man in this world rode in such triumph as *Lazarus* soule did: the *Romans* after their Victories in their triumphs they had their Chariots drawn sometimes with Elephants, sometimes with nimble-footed Iennets, sometimes with pyde horses; and we reade of *Amasis* King of *Egypt*, who had his Chariot drawn with foure Kings whom he had conquered; but what is this to *Lazarus* Chariot, who is carried here by the Angels of God: he rode here [*Bemirkebbab haſhecinab*] *in curru majestatis*: What shall be done *to the man whom the King will honour? Ester* 6.9. he shall not ride upon the Kings best horse, but in the Kings best Chariot.

Simile.

The pompe of the *Romans* in their Chariots.

במרכבת חשכנו

Into Abrahams bosome.] This is a speech borrowed from the custome of the *Iewes*, for they that lay in ones bosome were most deare and familiar with him, as *Iohn* leaned in Christs bosome; therefore it is said that Christ *came out of the bosome of the Father, Ioh.* 1.18.

The fathers were partakers of the same salvation that we are partakers of, therefore *Lazarus* is in *Abrahams* bosome, they *shall sit downe with Abraham, Isaac and Iacob in the Kingdome of God, Mat.* 8.11. *And they eat the same spirituall manna with us,* 1 *Cor.* 10.3. And our Sa-

The fathers partakers of the same salvation that we are of.

Our Sacraments haue the same name with the Iewes sacraments.

craments haue the names of their Sacraments, *we are circumcised with circumcision not made with hands*, Colos. 2. 11 And *Christ our passeover is sacrificed for us* 1 Cor. 5. 7. Those then who thinke that the fathers were but fatted up like hogges with the temporary promises of this life, are fouly deceived: Paradise is called *Abrahams* bosome, because the faithfull as *Abrahams* children are received into that same fellowship with him; what is then become of this *Limbus Patrum?*

The rich man also died and was buried.] Many were the solemnities which were in this funerall, but nothing of the Angels that carried his soule to heaven; he carried nothing of all that he had with him, but onely the prickles of an evill conscience, now he leaveth all his pomp behinde him. *R. Salomon* obserueth, that *David* sometimes is called *David the King*, and *David King of Israel*, but when the Scripture speaketh of his death, he is called but *David, the dayes of David drew neere that hee should die*, 1 *King*. 2. 1. so *vers*. 10. *David slept with his fathers and was buried*. All externall glory and worldly pompe leaveth a man in his death.

How to make use of parables.

Arguments drawn from the lesse to the more.

To make use of Parables, we are to consider how the spirit of God in a Parable draweth an argument from the lesse to the more, as if the unjust Iudge because of the importunitie of the widow granted her request, how much more will God grant the earnest petitions of his children? so the man instantly seeking bread from his neighbous: the end of these Parables, is to teach us perseverance onely, and no other thing to be gathered out of them.

Nothing to be gathered besides the scope of the Parable.

Secondly, the unjust Steward is commended for providing for himself, here we are to follow him in the parable for his foresight, & not for his deceit, so we commend the Serpent for his craft, but not for his poison.

Thirdly, nothing is to be gathered in a Parable besides

sides the scope, and as we looke not to euery particular coulour in the picture, but to the whole picture; so we should not looke in a Parable to every particular circumstance in it, but to the generall scope; example, the rich Glutton lift up his eyes and saw *Lazarus* in heaven, therefore the damned in hell doe see the glorified in heaven; a false collection and it is besides the intention of the Parable; so the rich Glutton prayed to *Abraham*, therefore we may pray to the Saints departed; or that there is water in heaven to quench the thirst of the damned; or that the souls departed haue fingers or eyes or tongues; or that the damned desire that their brethren come not to those torments, all false collections; but if they should gather, that the children of God are in great joy, and the damned in great paine, that were pertinent; Secondly, that there is no redemption out of hell; thirdly, that there is no refreshment to the wicked in hell; fourthly, that the desires of the wicked shall not be granted to them; fiftly, that those who will not be instructed by the Word here, will not beleeue although one should come from the dead to them; and lastly, that the Word of God, *Moses* and the Prophets, are the onely means to beget faith in us here. Thus farre we may stretch the Parable, and then we shall bring a good sense out of it, but if we stretch it farther, then we shall bring a wrong sense out of it, *the wringing of the nose bringeth forth blood, Prou.* 30.33.

False Collections from this Parable.

What may be gathered from this Parable.

How the wicked may be inlightned by the Preaching of the Gospell, and yet become worse after they be illuminated.

MAT. 12. 43. *When the uncleane spirit is gone out of a man, he walketh through drie places seeking rest, and findeth none, then he saith, I will returne unto mine house, &c.*

CHRIST having taught long amongst the Iewes, and illuminated their minds by working sundry miracles amongst them, and casting out Devils; but having wrought no santification amongst them, he bringeth this Parable of a man dispossessed of a Devill, and being cast out, finding the house emptie and trimmed, returneth with seven spirits worse than himselfe.

The scope of the Parable.

There is the Parable here, and the application of the Parable; the Parable is set downe at large, and the application in few words, *even so shall it be also with this wicked generation.*

The parts of it.

The Parable it selfe hath three parts; first possession; secondly, dispossession; and thirdly, repossion.

Possession in these words, *when the evill spirit is gone out of a man:* which implieth, that he must first haue possession before he be cast out: secondly, dispossession, and when he is dispossessed, he wandreth in dry places and findeth no rest untill he returne; and thirdly, repossession,

possession, *he goeth and taketh with himselfe seven other spirits more wicked than himselfe, and they enter in and dwell there, and the last state of that man is worse than the first.*

When the uncleane spirit is cast out.] He is an uncleane spirit; first, in the manner of his apparition; secondly, in the manner of his revelation; and thirdly, in the manner of his operation.

Satan uncleane in the manner of his apparition.

First, in the manner of his apparition, he appeareth in the likenesse of a Goat, a stinking and a vile creature, therefore the Lord saith, *They shall no more offer their sacrifice to Devils, Deut.* 17. 7. In the Originall it is [*Leshignirim*] to the hayrie ones; they are called the hayrie ones, because they haue appeared in the likenesse of Satyres or wilde Goates.

לשעירים

In his revelation. אוב *Pytho.*

Secondly, the Devill is an uncleane spirit in the manner of his revelation, *thou shalt not suffer* [*Obh*] *a Witch to line, Exod.* 22.18. *Obh* is called a Bottle or a Bladder, the Witches are so called, because Satan gaue his answers out of their bellies, and out of the secret passages of nature, and for this they were called by the Greekes ἐγγαστρίμυθοι.

In his operation.

Thirdly, he is an uncleane spirit in the manner of his operation, where ever he lodgeth he defileth that soule and that bodie, therefore the Scriptures call such sometimes *dogges and swine, Revel.* 22. 15. and the filthiest beasts that are; but the holy Spirit is most comely in the manner of his apparition, in his revelation, and operation.

How the Holy Ghost appeared.

First, in the manner of his apparition, when he appeared it was either in the likenesse of a man or a Doue, or in the likenesse of fiery tongues; but he never appeared in the likenesse of any filthy beast.

Againe, in the manner of his revelation; he revealed himselfe to his Prophets in a most comly manner when

he ſpake in them, he ſpake not out of the ſecret parts of nature, they did not foame at the mouth as thoſe who were blaſted by the Devill, but the holy Ghoſt ſanctified their tongues, and in great modeſtie and comelineſſe they ſpake the truth.

Thirdly, in the manner of his operation he is moſt holy, for where ever he lodgeth, he ſanctifieth and purifieth that ſoule and bodie, therefore he is compared in the Scriptures to water and to fire, and to the Fullers ſope, *Pſal.51.7. Waſh me and I ſhall be whiter than the ſnow:* in the originall it is [*Tecabbeſeni*] play the fuller upon me. We may know then whether we be poſſeſſed by Satan or not, if we delight in filthineſſe or uncleanneſſe, for uncleanneſſe is the unſeparable effect of the uncleane ſpirit: a man may be overtaken by Satan ſomtimes, and Satan may in part pollute him, but he delighteth not in it; but if he delight to wallow in that ſinne, and make no reſiſtance to Satan; then he is certainely the habitation of Satan; when one offered violence to a woman under the Law, *Deut.22.27.* if ſhee cryed out, ſhe was not to die the death; but if ſhe held her peace, and conſented to that villany, ſhe was to die the death: So when Satan commeth to pollute the ſoule and defile the body, if he cry out with *Paul, O wretched man that I am, who ſhall deliver me from the bodie of this death? Rom.7.24.* then we are not to die; but if wee hold our peace, & delight in Satans temptations which pollute the ſoule and the bodie, then we are to die.

The godly delight not in ſinne.

Is caſt out of a man.] There is no creature in which Satan delighteth to lodge, but onely in man: when he entred into other creatures, it was but onely to deceiue man, as when he entred into the Serpent, it was for this end, to deceiue *Eva*; he cared not for the Serpent it ſelfe: ſo when he entred into the *Gergeſites* ſwine, it was not

Satans delight is to lodge onely in man.

not for the swine that he cared, but onely that he might draw the hearts of the *Gergesites* from Christ by drowning of their swine; and the reason wherefore he delighteth to dwell in no other creature but man, is, because there is no visible creature that can commit sinne but man, *where there is not a Law, there is no transgression*, for sinne is the transgression of the Law, *Rom.* 4.15. but no Law is given to any visible creature but onely to man. This should be a great motiue to humble a man, when he seeth such a great change, that he who was the Temple of the holy Ghost, should now become a cage for uncleane spirits, and to *make the house of God a den of theeues*, *Mat.* 21.13. Was not this a great change, when a mans house in which he dwelt was *made a dung hill? Ezra.* 6.11. But this is a farre greater change when man who should be the Temple of the holy Ghost, is made a receptacle for uncleane Devils; it was a great change in *Naomi*, when her beauty was changed into *bitternes*; and when the *Nazarites* that were whiter than the snow, became *blacke like the cole*, *Lament.* 4.8. and when *Nebuchadnezzar*, who was a mightie King became a beast, *Dan.* 4,33. but those changes were nothing to this change, when man who was the Temple of the holy Ghost, should become the cage of uncleane Devils.

A motiue to humility

When the uncleane spirit is gone out of a man.

Quest. Whether did Satan goe out willingly here, or was he cast out by force?

Answ. He was cast out by force here, he goeth not out willingly but by collusion, this is not ἐκβάλλειν, by force to cast him out, Satan doth not cast out Satan; but when the Lord casteth him out by his power, then he is cast out by force.

Satan goeth not out willingly.

Quest. Whether is this gift in the Church now or not, to cast out Satan?

Answ. This extraordinary gift to compell Satan to goe out of a man, is not in the Church now, we have *prayer and fasting* now, desiring the Lord to cast him out, *Mat.*17.21. but to charge him to goe out, or to conjure him, the Church hath no such power; to use the signe when the thing signified is not, this is a great abuse, if the high Priest under the Law should have put in two counterfeit stones in the breastplate, when there was neither *Urim* nor *Thummim*, and promised by them, to have the Lord to answer him, had not this beene a delusion; so for men now to use the words of authority, to charge Satan to go out, when this power is not in the Church, this is but a delusion; the Church hath power now by excommunication to give over wicked men into the hands of Satan, but yet they become not δαιμονιζόμενοι, really possessed, as it was in the Primitive Church. So the Church now hath power to pray to God for the delivery of the party, but they have not power with authoritie to charge the uncleane spirit; the Church in her infancie had some extraordinary gifts which are now ceased, as to speake tongues, to cure the sicke, to cast out Devils, and to kill, as *Peter* did *Ananias* and *Saphira*, *Act.*5.5. to strike blind, as *Paul* did *Elymas* the sorcerer, *Act.*13.11.

Not lawful to use the signe when the thing signified is not.

God never withdraws from his Church gifts which are simply good.

Those gifts which are the best gifts God never withdraweth them from his Church altogether; but other gifts which are not simply the best gifts, he withdraweth them; example, to speake divers Languages was a gift profitable for the planting of the Church at the first, but yet it was not simplie necessarie; *Paul* said, *he had rather speake five words in a knowne tongue, than ten thousand words in an unknowne tongue*, 1 *Cor.*14.19. Those gifts which are most excellent and simply necessary in the Church, he taketh not away, *I shew unto you a more excellent way*, 1 *Cor.*12.31. And the Lord hath turned

turned theſe gifts into more excellent gifts, *Ioh.* 14. 12. *He that beleeveth in me, the workes that I doe, ſhall he doe alſo, and greater workes than theſe ſhall he doe.*

When Chriſt was here bodily preſent with his Diſciples, his bodily preſence was not ſo comfortable to them as his ſpiritull preſence, ſo when he was preſent by miracles, ſignes and wonders in the Primitiue Church this was but a bodily preſence in reſpect of his ſpiriuall preſence with us now; when the LORD wrought theſe miracles then, it was either to convict the Infidels, or to ſtrengthen the faith of the weak ones theſe *miracles were ſignes, not to them that beleeue, but to them that beleeue not*, 1 *Cor.* 14. 22. When *Paul* healed the father of *Publius* the Conſull, of a Fever, he healed him by a miracle, and made him preſently to ariſe, *Act.* 28 8. but he healed not *Timothy* that way, but ſeemeth rather to play the Phyſitian to him, bidding him drinke *no longer water but wine*, 1 *Tim.* 5 23. What was the reaſon of this? *Timothy* beleeved, therefore he needed not a miracle; but the father of *Publius* beleeved not, he was an Infidell as yet, and therefore a miracle was more neceſſary for him.

Why miracles were wrought.

He walketh through dry places.] That is, he counteth all other places but deſerts in reſpect of his former habitation.

Seeking reſt and findeth none.] Satan hath three places; firſt, his place of pleaſure; ſecondly, his place of wandring; and thirdly, his place of torment; his place of pleaſure is an uncleane ſoule, in which he delighteth to wallow: his place of wandring is, when he goeth about compaſſing the earth too & fro, ſeeking whom he may devour; and his place of torment is hell. Satan is tormented now when he is in his place of pleaſure, and in his place of wandring, but his full torment is not come, *Art thou come hither to torment us before the time*, *Mat.* 8.

Three places of Satan.

The childe of God hath three places.

So the child of God hath three places; his place of pleasure, as *Psal.*84 1. *How amiable are thy Tabernacles O Lord of Hosts, my soule longeth, yea even fainteth for the Courts of the Lord* · so he hath his place of griefe, *Woe is me, that I sojourne in Mesech, that I dwell in the Tents of Kedar, Psal.*120.5. and he hath his place of joy in the Heavens.

The spirits have their rest.

And findeth none.] Spirits have their rest, they are not like quick-silver which hath *principium motus in se, sed non quietis*, the beginning of motion in it selfe, but it hath not the beginning of rest, but they have *principium motus & quietis*, both the beginning of motion, and rest, the soule resteth when it is delighted, as the body resteth when it lyeth or sitteth. Satans rest is sinne, but this is a restlesse rest, the true rest of the soule is God onely, therefore *David* said, *returne my soule to thy rest, Psal.*116.7. When the soule is not set upon God the right object, then it is *extra centrum*; and as the Needle of the Compasse trembleth alwayes untill it stand to the North pole, so the soule hath no rest untill it be set upon the right object God himselfe. The rich man said, *soule take thy rest*, when hee had his Barnes full, *Luk.*12.9. But riches cannot bring rest to the soule, for the more that a covetous man hath, the more he coveteth; an example of this we see in gold-thirstie *Babel, Esa.*14.4. the more they had, the more they coveted: the soules of the wicked are in a sling, *1 Sam.*25. a stone in a sling is violently tossed about, so are their soules, and they shall *get no rest day nor night, Rev.*14. 11. So *David* compareth the wicked *to a wheele* which alwayes turneth about, *Psal.*83.13. and to a drunken man that *lyeth upon the top of a Mast, Prov.*23.24. If thou wouldst have true rest to thy soule, disburden it of sinne; Looke how the poore shippe was tossed, so long as *Ionas* was in her, but when he was throwne in-

When the soule resteth.

Simile.

How to find true rest.

to

to the Sea, the ſtorme was calmed: ſo caſt out ſinne, and then thou mayeſt have reſt. When a man entertaineth his ſinne, hee is like a man that is ſicke on the Sea, he runneth from this place to that place to ſeeke reſt, but all in vaine, becauſe he hath the ſickneſſe within himſelfe. God is called by the Hebrewes [*Makom*] *locus*, becauſe he containeth all things, and is contained of none; every thing is kept in its owne place, God is the place for the ſoule to reſt in: the Philoſophers ſay, *Bonum ex integra cauſa conſiſtit, malum ex quolibet defectu*, Goodneſſe cannot conſiſt without the integritie of all the parts, but evill is a defect of any of them, that a man be in good health, it is neceſſary that every humour keepe his juſt temper and proportion, but to make a man ſicke, it is enough that one humour onely be diſtempered: the reſt of the ſoule is GOD, who is all goodneſſe, but any griefe will diſquiet the ſoule; the ſoule is a diſturbed thing, therefore we muſt admire his power who can ſettle it: when Chriſt calmed the winde and the Sea, they ſaid, *Who is hee that both Sea and winds obey?* ſo wee may ſay, when God calmeth the ſoule, and putteth it to its reſt; who is this that the unſetled ſoule doth obey? Satan being ſo farre from God, who is the place of reſt, hee cannot finde reſt.

מקום *vel ſæpius* המקום *per antiphraſin quaſi illocalis, infinitus, qui nullo loco capitur ſed omnibus rebus locum dat.*

Why Satan can have no reſt.

Then he ſaith, I will returne unto my houſe from whence I came out.

Queſt.

How can Satan returne to that place out of which he hath beene caſt?

Anſw.

Satan is caſt out two wayes, either partially or totally: Partially hee is caſt out by illumination, totally by ſanctification; this partiall caſting out of Satan, is wrought ſundry wayes; firſt, by civill education, as *Nero* was very meeke the firſt five yeares of his Raigne, becauſe hee was brought up under *Seneca* a good

A twofold caſting out of Satan.

good Maſter, ſo *Iulian* ſo long as hee was a Reader in the Church, Satan was caſt out of him partially; and ſometimes by the conſtitution of the bodie, as ſome abſtaine from ſome ſinnes, becauſe of the conſtitution of their bodies, as they abſtaine from drinke, becauſe they have a weake braine; and ſometimes by ſhame; and ſometimes by the reſtraining power of God; but it is eaſie for Satan to enter in againe when hee hath but ſuch barres to hold him out; but where there is a totall ſanctification, he cannot enter in againe there. Now when we call it a totall ſanctification, it is meant totall here in parts, but not in degrees, that is, there is no facultie in the ſoule, but there is grace in it as well as there is ſinne, and therefore Satan cannot enter there againe.

Wicked men how reſtrained from ſinne.

Vnto mine houſe from whence I came.

Satan deſires to goe backe into his ancient habitation.

No place can content him ſo well as his former habitation, wherein he hath dwelt a long time, and hee glorieth more to repoſſeſſe himſelfe in his former habitations, than to purchaſe new places. When Satan was diſpoſſeſſed out of the people of the *Iewes* in the Wilderneſſe by the doctrine of Miracles which *Moſes* wrought, hee ſought to be repoſſeſſed againe; firſt, by Idolatrie; ſecondly, by Whoredome with the daughters of *Moab*, and by rebellion: ſo when hee was diſpoſſeſſed out of the Chriſtian Churches in the Eaſt, firſt, he ſought to be repoſſeſſed again by ſchiſmes and hereſies, but eſpecially by Arrianiſme, then hee fully repoſſeſſed himſelfe againe by *Mahomet*. If thou be free from Satans poſſeſſion, look not backe againe as *Lots* wife did; Satan is like a Raven, when he is driven from a dead carkaſſe, he fleeth but a little from it, and is readie to returne to it againe; when a man commeth out of a Bathe, the Phyſitians preſcribe to him then, that he looke well to himſelfe, for he is readie to catch cold,

How to keepe us free from Satan, that he enter not againe.

Simile.

cold, because his pores are open; so when Satan is cast out, a man hath need then to be very vigilant, that Satan surprise him not againe, *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Iesus Christ, they are againe intangled, and overcome, the latter end is worse with them than the beginning*, 2 Pet. 2. 20.

And when he is come, he findeth it emptie, swept, and garnished.

This house was swept and hung, but it was not well furnished within.

Observe that God never commeth to the soule with a privation, but as he taketh away sinne, so he putteth in grace, pull up the thornes, and then sow the wheate, *Ierem.* 4. 3. Cease to doe evill, and then learne to doe good, *Esay* 1. The Lord liketh not this privative Divinitie, *Curse yee Meroz, because they came not to the help of the Lord*, *Iudg.* 5 23. So when *I was an hungred, yee gave me no meat at all*, *Mat.* 25. 42. Many men doe content themselves with this, they will doe their enemy no harme, they will have no medling with him, but this is the sweeping of the house onely, but they come not to the positive part, I will doe him good, and therefore Satan may get entrance againe.

God commeth never with an emptie hand.

Then goeth he, and taketh seven other spirits with him more wicked than himselfe.

Here the question may bee moved, whether some Divels be worse than others? It may seeme there are, because *Beelzebub* their Prince he is worst, goe to the hels *prepared for the Divell and his Angels*, *Mat.* 25. 41. And as amongst the good Angels, some are Powers, Dominions, and some Thrones; so it seemeth that amongst the wicked Angels, there are some more wicked than others, they are not then called worse spirits, because they are moe in number onely, but they are worse,

Whether some Divels be worse than others?

worse, because they are more malicious; they are all bad spirits, but some exceed others in malice and wickednesse; many men doe mistake Satan and his Angels, they thinke that some of them are spirits which doe no harme, but they are all sworne enemies to mans salvation, therefore Satan is called the *red Dragon*, the *red Dragon* delighteth not onely to kill men for hunger, but also for sport to kill them; what can we looke for then of those infernall spirits of destruction?

And the last end of that man is worse than the first.

The end of the wicked is worse than their beginning three wayes.

His last end is worse than his beginning in three respects; first, in respect of God; secondly, in respect of himselfe; thirdly, in respect of Satan.

First, in respect of God, who justly punisheth him this wise, by giving him up unto a reprobate sense, because he loved not the truth: secondly, his last end is worse in respect of himselfe, because he is dyed over againe with sinne; those sinnes in the Scripture are called Scarlet sinnes. Scarlet is called *Shani* or שני, because it is twice dyed. So men when they fall backe, they are dyed anew againe, and as *recidivatio in morbis est periculosa*, so is the falling into sinne anew againe. So it is worse in respect of himselfe, because after that a man is illuminated, he is more readie to become prophane, if he be not sanctified: Take water and heat it, and set it in the ayre, it will freeze sooner than cold water; So if a man be illuminated, and haue some taste of sanctification, and then fall backe againe, he is in a worse case than he was before. Thirdly, he is worse in respect of Satan, for when Satan catcheth him againe, he maketh him twice more the childe of hell. A Iailor hath a prisoner fettered by the hands, necke, and feet, the prisoner beggeth of him, and he would release him, hee releaseth him all to the foot, hee slippeth his foot out of the fetters and escapeth; if the Iailor catch him

Simile.

againe, he layeth a double weight upon him, and fettereth him twice as sure as he was before; so when a sinner seemeth to escape from Satan, being enlightned and in some shew sanctified, if he fall backe againe, he bringeth seven worse spirits with him.

The application of the Parable is, *Even so shall it bee also unto this wicked Generation.* As if Christ should say, when I came amongst you, yee were in darknesse, but by my ministerie yee have beene illuminated, but maliciously now yee impugne this truth, and yee are possessed with seven worse spirits than before, therefore your end must be worse than your beginning.

The application of the Parable.

(***)

FINIS.

¶ *An Addition.*

Pag. 122. line 11.

TO raiſe up ſeed to the brother, that is, to the eldeſt brother, *Deut.* 25. 5. *If brethren dwell together, and one of them die*, that is, if the firſt or eldeſt die and have no ſeed, then his ſecond brother was bound to raiſe up ſeed to him if he were not married; for the Law ſpeaketh of brethren dwelling together, and not married or forisfamiliate: an example of this we have in *Er* and *Onan*, *Gen.* 38.

Secondly, if hee had no brethren, then his neereſt Kinſman was bound to performe this duty to him, if he had not beene married.

Obiect. But it ſeemeth that this dutie is required of *N. Rut.* 4. although he had children, for hee ſaith, *then I ſhould marre mine owne inheritance*.

Anſw. It is onely required of him here to redeeme the inheritance, but not to marrie his Couſins wife; this was onely *ſtare ſuper nomen defuncti*, that is, to make his childe to be reputed as the child of the dead, and ſo the childe ſhould not be counted his ſonne, but the ſonne of *Chilion*; thus his inheritance ſhould have beene marr'd, and his name raſed out, and this made *N.* to refuſe, but if the Couſin were not married, then he was bound to marry the wife of his Kinſman.